

# WITH TRUSTING HOPE

Writings by Don Luigi Caburlotto  
Analysis of his educational method



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## PREFACE

*Luigi Caburlotto (1817-1897) was a priest of action in the diocese of Venice, he had been a parish priest in S. Giacomo dell'Orio for twenty-two years, but for a longer period he was engaged in an educational work of assistance and redemption of the young ones,, mainly of those who were more exposed to the sad consequences of poverty and to the dangers of an inadequate moral formation. He founded the institute of the Daughters of St. Joseph to set up his undertaking and to ensure its continuity; after the necessary adaptations to the new social and cultural situations today this institute is still continuing with tenaciousness, intelligence and generous dedication along the furrow that he traced.*

*A priest of action but inspired from above: the texts and the notes of his meditations and of his sermons, although with the limits of the biblical and theological culture of the time, show the evidence of his careful listening to the Word of God. Besides he was solicitous in the study and reflection on the problems that a wise education would put to those who meant to contribute to the maturation of the young consciences.*

*His writings that have a pedagogical mark are gathered in the present volume in order to put them first of all, at the disposal of the religious Sisters and of the teachers of the schools where the Institute of S. Giuseppe has given life and is continuing to direct, getting its inspiration from the charisma of the Founder. These are speeches from where his educational preoccupations and aspirations appear; they are texts of regulations that he dictated in order to translate into reality his educational projects in the institutes that the civil authorities asked him to direct or in those that he was able to open by himself.*

*The volume is enriched by a preliminary essay by professor Giuseppe Goisis, teacher of political Philosophy in the University of Venice, and by some important studies of some spiritual daughters of Caburlotto, who obtained a degree in the Università Cattolica of Milan – sister Anna Roberta Balduit, sister Bruna Ivana Bianchin,*

*sister Maria Teresa Ancilla Stefani – and doctor Tania Da Rios who disputed her thesis in the faculty of Pedagogy in the University of Padua with professor Mirella Chiaranda Zanchetta; her thesis was on the female education in the nineteenth century under the light of Caburlotto's work.*

*During the proceedings for his beatification that at present are in progress, Luigi Caburlotto was defined a priest of heroic virtues and a man of concord and dialogue, in the second half of the nineteenth century, a historical moment like that in Venice and in Venetia was deeply divided by some ideological and political contrapositions. The present volume proposes to continue the work of the Servant of God, contributing to urge the educators to study and act in order to be equal to the difficult task of forming young people with a right and honest conscience, capable to dialogue and to be diffusers of peace.*

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## INTRODUCTION

### 1. *A meaningful book*

I greet the publication of the present volume by various Authors, dedicated to Luigi Caburlotto as a little but indeed a meaningful event of within our Italian culture particularly, of Christian inspiration. The Authors put at the disposal of the scholars an almost complete and for different reasons, interesting text, through an editorial initiative of great engagement and value that comes after a long work.

I will try to enucleate mainly some questions that I consider as decisive and that the lived teaching of Luigi Caburlotto contributes to focus with efficacy.

The first matter, faced not only theoretically but showed through a constant engagement, refers to the *importance of being saint*.

“How important it is to become saint, against our merit the Lord offers us the very beautiful means of the exercises in order to make me saint, so I want to do well these exercises in order not to make myself unworthy of the grace of the saint final perseverance.

Lord let me institute a new life, in order to let me meet a good death!”<sup>1</sup>.

This first quotation that refers – like a bare starting point – to the proposals connected to the spiritual exercises, leads us to the core of the interior experience of Luigi Caburlotto: until inside his soul, ardent for the love of God and for the neighbour’s.

If we do not take deeply the root of this existence, and of some similar ones, if we do not perceive the first pillar placed on the basis of God’ s love, everything vanishes into a run of engagements,

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<sup>1</sup> Quoted from S. TRAMONTIN, *Luigi caburlotto apostolo dell’educazione*, Cinisello Balsamo 1990, page 301: the work of Tramontin is still today a decisive point of reference for the understanding of the figure and work of L. Caburlotto.

although of an extraordinary quality, everything fades (and is thwarted) into a restless activeness ...

The common pre comprehension, characteristic of the spirit of our time, although it makes us understand the disappointing aridity of our way of life and the persistent thirst of God alive, does not always permit us to recognize in a linear way the nature of sanctity, the drama and the agony of the nature of sanctity that, for a deficient theological sensibility, is too often reduced to stereotypes of looseness and conformism. In my opinion we are not able to understand sanctity in a decisive point: sanctity is not tension and effort that essentially come from us: at its origin, in its first movement, sanctity is a gift, something that pushes us to a path and then along a path, often along some dizzy paths, with the necessity of letting ourselves go, of accepting *completely* a life that is crying inside of us, with a voice that is stronger than the imperatives of our same life.

Among a few, Saint Giovanni della Croce has expressed with an authentic efficacy the new dialectic passivity/activity that is established at the same roots of the experience of sanctity.

The core constituted by the problem of sanctity surely refers to taking decisions, but to taking decisions inside an already constituted current of love, inside a movement of grace that is given, drawing us ahead, in the darkness, step by step, leading us *from light to light* ...

The dialectic passivity/activity, in a picture that is substantially so renewed, is very clear in the personality and in the works of Caburlotto; like the *nebiim*, the prophets of the Old Testament, Caburlotto is a “called”, a man that breaks with the *routine*, a man that provokes – with his words and even more with his example - a genuine theophany, a renewed manifestation of the spirit of Justice in the world.

*Not* only do similar figures listen to the divine call, not only do they speak *of* God and, even more, *in the name* of God; something much more meaningful happens, something decisive happens: they speak *by* God, letting themselves crossed by his word, becoming conductors, vehicles of his prodigious love.

In the present thirst of the absolutes, that characterizes our post-modern conditions, there is rather the aching – and implacable – melancholy for the” absolutely Other” (*Sehnsucht des Ganz Anderes*), but the alternative appears just outlined, just sensed; we know what we must not, or rather what we should not tolerate any more.

We know the pain of existence, and the hundreds of dilemmas of the human condition: it is much more difficult to recognize the face of Good, letting us be fixed in that light that, in this shore of exile, we sense with difficulty. Someone call that long-desired and just sensed alternative “sanctity”, but it is rather a sort of bitter wisdom, a name to attribute to an arduous, non-plausible perfection.

That burning “amor ulterioris ripae” is well expressed in the intense statement by L. Bloy: “There is only one sadness in the world ... that of not being saints”<sup>2</sup>.

Meditating on the present volume dedicated to Caburlotto, I was considering the spiritual situation of our time; I see it is arrived at a point of no return: the nineteenth-century *prometheism*, with its self exalting and substituting formulas, does not nourish the pride of the western mankind any more.

Several manifestations of that pride, although able to erect some Cyclopean works, much bigger than the Egyptian Pyramids, appear to us while the second millennium is passing, as foreboding of results that are enemy of the human being; the spiritual and cultural climate has become depressive, and the man, reflecting on himself, appears like a mortal enemy, a tormentor and a punisher of himself.

The religious anxiety cannot stop and be repressed along the borders of a disconsolate ascertainment of the *finitudine* (imperfection, limitation editor’ s note) and of the limit.

The pre Christian man knew his *finitudine* in his mortality; but the Christian feels his *finitudine* in the framework of creation.

Now, if also the post Christian western mankind does not accept explicitly the Christian *soteriologia* (the doctrine of the man’s

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<sup>2</sup> L. BLOY , *La donna povera*, by F. MAZZARIOL, Reggio Emilia 1978, page 375.

salvation from evil editor's note), and it denies it in many cases, *at the same time it knows about the other reason of finitudine*, and in the alternative between the two ways, it struggles with a tragic consciousness, but with more and more feeble energies, lying itself open to the cruel thorn of nihilism that is the son of a weaker and weaker Christianity and of the secularism that is menacing it.

The barrier of nihilism *must be absolutely crossed*, for the same burst of life, for the solving impulse of the spirit that is not content with too easy conclusions, instead it aspires to an atmosphere of complete and efficacious truths; so *finitudine* is recognized as centrality, and the abyss of the limit can turn to the abyss of a really constitutive transcendence.

And the same nihilism appears as crossroads rather than a definite landing place; the devastating power of the nothing has reduced the arrogant autocracies of the reason to rubble, has interrupted the long arguing chains of a rationalism too sure of its foundations and of the consequent procedures, introducing, in the end, the blow of a new and incredible freedom.

Nevertheless, the different natural atmosphere, that I evoked before, might be consumed in a vague yearning, in the vain wearing out of the man, that has become an animal that no God calls ... Or rather we must accept a style of existence that might make us worthy of another call, agreeing that we must try to live *a really different true existence*.

I find this different existence (and more true) in the men of God, and I perceive it neatly in Luigi Caburlotto: the assiduous tension, that is also witnessed by the present volume, to make ourselves worthy of the Most Holy, recognizing our weaknesses but not taking our human weaknesses for granted, characterizing our actions with a spirit of seriousness and rigour that the *ignatian* ascetic atmosphere can really make us perceive.

It not useful to have the ethical intellectualism that elevates the aim, indicating it as absolutely far, and so discouraging and causing loss of vigour; it is not even necessary to have a super asceticism lacking the sense of measure and of a distancing humour.

All that dries up and pulls down the soul's rush.

Consequently it is necessary to have an only path, even partially enlightened, a path that is outlined at least in part, inhabited by living paradigms; in this way "sanctity" will stop to be that vague and enchanted dimension that gratifies many, to become, after the lines of an extraordinary paradox, *a given itinerary and for this reason a practicable one*, an itinerary to be determined positively, and for this reason marked by well defined contents<sup>3</sup> of a spiritual experience.

## 2. *The agape and the decisive matter: becoming saint.*

The dimension of charity dominates in Caburlotto as the first constitutive root of his spiritual life, and as power of irradiation in a rich range of works, so rich that it amazes us who approach this world of prayer and realizations having in our eyes the most complete styles of contemporaneusness.

The philosopher who less than the others is satisfied with an easier phenomenology, tends to wonder about the nature of the first root that makes all the rest germinate; and he finds that first root in the agape, in a particularly oriented and frequented love.

Considering the love that appears to pervade Caburlotto, the philosopher gets a sort of comprehensive movement that comes from the interior value to the superior one, overflowing, in inverse manner, from the climax of the superior value until the humble substratum of the inferior value; such circulation explains how in the life of the Venetian parish priest the greatest matters were connected with the most minute engagements, with the ethics of the daily duties; the fragment sends back to the whole, the little is mirrored in the big, with an assiduous, fatigueless circularity.

In the movement of the agape, the same importance of the value is highlighted and comes into light: so if under an objective profile, the

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<sup>3</sup> For a phenomenology of sanctity in relation to a "complete mysticism", see H. BERGSON, *Le due fonti della morale della religione*, Milan 1973, page 195 and passim; compare J. MARITAIN, *Azione e contemplazione*, Turin 1962 and AA.VV., *L'antropologia dei maestri spirituali*, by C.A. BERNARD, Cinisello Balsamo 1991.

agape is the movement of transcendence that moves from the inferior value to the superior one, under the point of view of the subject that is ethically engaged, this is a path of discovery, along that path the same superiority of the superior value, of an object or of a person, comes suddenly into a flash.

This deals with an intuition that makes us perceive an importance, a sort of an intrinsic quality of the real, which escaped before: and surely, later that first flashing needs a longer and deeper work of recognition.

So love – and the quintessence of love that is the love that comes from the saints – is the act that transcends the pure objectivity, and the same facticity of people; objects and people are perceived as bearers of new and superior values, and without any innovation of understanding, the value is not perceived in its most pregnant stress. Love does not close people in their objective limits, but it projects them ahead, along the fertile fields of hope: into love, in the most genuine and deepest one, the new value manifests itself and so, in the meaning that I have before mentioned, every type of value emerges in the centre of love.

The agape is not blindness or illusion; it may seem a deviation only because it conveys to the most vivid, to the deepest, understanding the unknown potentialities that are present in the event and in the personal universes.

So the agape exercises a decisive maieutic function, making visible those values that, with some further procedures, will be led to full recognition.

After all, love is wrongly accused of blindness: on the contrary, love sees far away and it is, par excellence, the bearer of those ethical values of which the articulation constitutes the uniqueness of the human being, almost the frame of every concrete person.

Considering Caburlotto's view, I was thinking that the mistake of utopia and ideology perhaps consists in affirming that love *will cure* the world, but I say: love *saves* the world, it supports it and designs it again every day.

### 3. *A hint to the spirituality of Caburlotto.*

One of the disillusionments that seizes us when we think of sanctity, probably consists in demanding a wholly spontaneous and natural sanctity, governed by feelings and deprived of a vigorous ascetic dimension, after the model of a certain pantheistic mystic, that coherently is not able to put in the centre the essential difference that is out of all proportions, between the divine and the human.

And nevertheless the thought of death dissolves every easy illusion of mystic without ascetic, every easy way of naturalized sanctity.

Some notes of Caburlotto permit us to focus the decisive question of sanctity: it is necessary to predispose us to sanctity, understanding that it is the most serious matter of our existences, and that it necessitates a long theory of more and more coherent and refined helps, that may support us in the difficult pilgrimage to sanctity.

The thought of “good death” refers to the essentiality of the life forces, of those options that constitute points of synthesis of our lives, breaking the sequel of disordered actions, and the sclerosis of *routine*.

The aspiration to a real new experience of life is nourished in this way by an assiduous *meditation mortis*, but at the same time the instauration of a real new experience of life predisposes to the supreme meeting, to face death with a vigorous abandon.

“Lord, if I should die now, which would be my feelings? Oh I have sinned but these days of spiritual retreat make me hope that they would comfort me. Oh inflame me more and more with your love”<sup>4</sup>.

In similar notes, that have a nervous, almost stenographical character, the deepest sense of the recurring thought of death, and also of the continuous manifestation of the images of hell, is manifested; these thoughts establish a firm axis around which he orders existence, disposing the various engagements, organizing them hierarchically after the sense of an austere ethic, although it is crossed by flashes of joy, as it is irradiated by love.

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<sup>4</sup> TRAMONTIN, *Lujigi Caburlotto*, quoted, page 303.

The basic attitude is of a man who feels that he has been loved by He who loves first, and he does not live the illusion that is of some contemporaneous humanists, to force the Almighty to their times, convening him to their own ideal and moral due dates. The soul, who waits for everything and who hopes for the un hoped-for, overflows with such a vigorous love that becomes able to order life, to simplify it masterfully, turning it towards some deeply beneficent ends for the human.

All the pragmatist explanations fade: surely a great engagement is revealed, an educational energy that cures, the fruit of a sure spiritual health of a superior degree; but all of this, after a careful consideration, is not the result of a some anonymous nature, a sort of a little individual prodigy, but it comes from the contact with the sources of the same reintegrating Love, a daily and deep contact, mainly through the sacrament of Eucharist<sup>5</sup>.

In the interesting pages dedicated to Caburlotto' s formation present in the volume that I am pleased to present, are underlined the different influences and the readings that make the figure of the Venetian educator so rich; but it seems important to me to notice how they do not remain as a disarticulated matter of erudition, on the contrary, they are metabolised in a conceit where the really total care for the human is the core of everything.

The authors that recur as starting points or stimulus, are not even quoted explicitly, or they even remain completely in the memory, and they are vitally assimilated along a path where is the domination of the worrying, the urgency for a spiritual, moral and in a word total redemption, both of the man and of the woman.

#### *4. Some observations on the educational work of Luigi Caburlotto.*

As sanctity does not flourish isolated (the whole Venetia in the nineteenth century appears as a breeding ground of active sanctity!),

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<sup>5</sup> *Therein*, pages 236-239.

so the educational prospects of the Catholics tend to be set in a sort of a comprehensive movement, wherein we can perceive both the configuration of a convergent typology, and the specificity and singularity of every proposed practice<sup>6</sup>.

How does such a great educational flourishing develop, and for which reasons? One of the suppositions consists on the new conscience of the Catholic world about the educational problem, in a social context that was not homogeneous and had no cohesion any more; it was passing through a crisis more and more because of the advancing secularisation.

Those who set to work to educate young people, mainly those who more than others need consideration and support, must be judged as innovators; yesterday like today but surely yesterday even more than today, the objections of the conservatives and the mutterings of the conformist thinkers for the zeal of the innovators were a difficult brake to overcome.

Why not let things as they were? Why not let the parish priests and the families have the formative care of the young universe?

In order to overcome those objections, at times made with a drastic authority, the innovators, among whom Luigi Caburlotto, had to show with a major vigour and deepness their reasons: they had understood, they had really read carefully the social dynamics that were so revolutionized, they had understood the directions of a transformation that was putting the Christians against a wall, without the possibility of requiring ancient habits, crystallized costumes and well delineated supports in a context that was changed by industrialism and by the burst of the new ideas.

The new costumes seemed to wound mortally the traditional ethic, and particularly many girls risked “to get ruined” and many boys could

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<sup>6</sup> For a first general picture of that movement, see G. ROCCA *Aspetti istituzionali e linee operative nell'attività dei nuovi istituti religiosi*, in AA.VV., *Chiesa e prospettive educative in Italia tra Restaurazione e Unificazione*, by L. PAZZAGLIA, Brescia 1994, pages 173-198; some useful considerations in E. BUTTURINI, *Rigore e libertà*, Verona 1990.

not find a job or worked in situations of exploitation and in unhealthy places.

Parish priests tried to react to these dramatic urgencies but in front of the vastness of the problems they only proposed some irregular and even inadequate solutions.

The merit of the small volume that I am presenting is that of making visible on the background the complex plot of a social context that was crossed by the very great and deep symptoms of a crisis.

Besides we must remember that the clergy of the nineteenth century not only made an action of promotion of piety in Italy, but they also made a solicitous charitable work of a social redemption.

In Turin there is the flourishing of Cottolengo, with the particular mixture between abandon in Providence and a fatigueless engagement in favour of those who are the most forlorn; in Palermo the action of G. Cusmano shines; in Verona I should remember N. Mazza, and in the area of Verona the initiatives of Leonardi, Bertoni and Comboni among all the others.

In the educational sector we must underline the figures of Maddalena from Canossa, Campostrini, Elena da Persico, Don Giovanni Calabria; and we cannot forget the extraordinary parish priest of Ronco all'Adige Don Giuseppe Baldo<sup>7</sup>, a contemplative figure in the fire of the most suffered fights.

As one can deduce perhaps even from these easy hints, the different pedagogical and social initiatives seem to take the shape of flowers around a flowerbed, the different personalities that were engaged there helped each other with judgements, advices and with the exchange of intuitions and educational modules.

On the background there is in common the perception of some unrestrainable changes: first of all the instability or at least the serious crisis of the family institute, with fathers and mothers that were unable

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<sup>7</sup> On this man, but also in the general picture of the social initiatives in the area of Verona, see F. MALGERI, *Don Giuseppe Baldo prete di Ronco dell'Adige*. Turin 1995, chapters 1-5; for the Venetian context, see B. BERTOLI *Le origini del movimento cattolico a Venezia*, Brescia 1965.

to face their essential educational tasks because of their lack of a formative competence that at its most was rudimental.

So in front of the advancing of new ideas, perceived as fearful, and of costumes that were alternative compared to those traditional, in front of the parishes wrong foot and of the advancing of a mass laicism, there was only the chance to have some new religious institutes undertake the educational tasks, in the sight of a more active strategy and not of a mere control of the new social phenomenon.

In that atmosphere the religious educational institutes that were rising at the beginning of the first years of the nineteenth century do not want to give a mere function of substitutes, working only as “social stopgap”; instead they want to have the initiative in the environment of a renewed educational risk, following institutions and formative modules that are more suitable for the times.

So at the beginning of the nineteenth century, there is the birth of the foundations of the Cavanis brothers in Venice and of the initiatives of Maddalena from Canossa and of Pietro Leonardi in Verona.

I think that it is interesting to note how the majority of the new educational institutes are set in the North and in the Centre of Italy, with a remarkable concentration in the Lombardo-Veneto, particularly in Verona, Vicenza, Brescia and Bergamo; the studies of P. Borzomati show that in the South the active engagement seems to interest the hospital assistance.

Among the most mature initiatives there is that of the Daughters of St. Joseph founded in Venice in 1850 by Luigi Caburlotto.

I think that the “lesson” of the Cavanis brothers has a certain role in the multiform formation of young Caburlotto; he had been a pupil of those schools, before entering the Seminary; besides Caburlotto was imbued in the educational Salesian guidance, as the accurate pages that are dedicated to this formation show in the present volume.

The generous burst of Caburlotto highlights in the backlight the dramatic problems of his time; actually the context where the educational proposal of Caburlotto stands out, is a context of crisis: Venice impoverished, a social-religious starting point (the parish of S. Giacomo dall’Orio) that was densely-populated and at the same time

in need of assistance; in the end, after 1848, there was also famine and the epidemic of cholera ...

Just in that situation, “that vivid feeling of abnegation in favour of the young” was born and was spreading in this soul and it will never leave our apostle of education<sup>8</sup>.

### 5. *Still on the actuality of Caburlotto’s educational trend*

In 1802 Ludovico Manin bequeathed fifty thousand ducats (a remarkable sum for the period!) to the assistance and education of the abandoned youth, adding the following indication: “always preferring the poorest ones”.

In the environment of his active direction in Institute Manin, Luigi Caburlotto did his utmost to continue his faithfulness to that purpose *always preferring the poor ones*.

We can note this predilection, in a glaring obvious way, also in the other educational and welfare initiatives, that more than others have Caburlotto’s mark: the “Casa d’ Asilo”, his Congregation, the College and the School of Charity in Ceneda.

Actually, concerning some other initiatives, like the direction of the two orphanages at the Terese and at the Gesuati, Caburlotto had “to accept also the ideas of the institutions that had authority on the institutes”<sup>9</sup>.

In the loving and active inclination, in his stare of care for the poor, I find a great motive of actuality in the *caburlottian* prospect presented in this volume.

In the present period, under a certain extent, poverty may seem more elusive and receding as it has changed its face and name, at least

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<sup>8</sup> In order to be able to make a comparison between Caburlotto’s prospect and similar educational experiences that were already living in Venice, see M. CHIARANDA ZANCHETTA, *Antonio Angelo and Marco Antonio Cavanis a Venezia nel primo Ottocento*, in AA.VV., *Chiesa e prospettive educative*, quoted pages 507-542.

<sup>9</sup> S. TRAMONTIN, *Idee ed esperienze educative di don Luigi Caburlotto*, in AA.VV., *Chiesa e prospettive educative*, quoted p.554.

in part; and in the European-Atlantic western world, in our days it is less visible compared to the opulence that shouts from every corner of the shop windows, that creeps in every advertising spot ...

Nevertheless, at the sight of a less superficial observer, the ancient spectre of misery is manifesting fearfully, as if it had not been eradicated at all.

In the third of the population that really represents the other side of the western world, that spectre is alive as the counterpoint of an acute poverty made of solitude, dependence and social alienation.

Those who – because of ignorance, handicaps or old age – are out of the articulation: production/consume, have a scarce relevance, easily forgotten by the others' gaze.

Besides, out of the western world, there is a part of the world population pushing, still poor and with no guarantees; they risk to invade with endless fluxes the more or less happy islands of the hyper development.

In front of the situation that I have quoted above, the traditional answers seem impracticable, those that are more congruent and renewed are just delineated; and all the same, the worst party seems that of indifference and resignation.

Then in the present twilight of the Welfare State it is necessary *to put again the matter of the poor in the centre, clearly, poor in the new forms of the post modern society, and so the poor man, as well as the lonely, dependent, suffering man*; and through the sure institute that comes from a rooted Christian sensitivity, we must really recognize the real sectors of the society that mostly necessitate attention and care.

By the way, it is worthwhile to remember that the same social Doctrine of the Church, for a long time concentrated on the worker decisive matter, is discovering again, in times that are nearer to us, the many forms of injustice, of the under development and of dependence – although trying, naturally, not to lose the contact with the worker world and its problems.

In conclusion it's a question of starting again with the matters that Caburlotto highlighted during his time, not really repeating the single

solutions, many of which have a difficult realization, for the passing of time; it's a question of going back again to the problematic core of his educational aim: a formation that not only consents to avoid the grasp of misery, the real temporal hell, but also to realize a certain human, civil and religious fullness. And it is necessary to do this not in the uncertain prospect of a sporadic welfarism, always waiting for the flash of a some institutional providence, but according to the lines of an educational and social strategy that is really evident, although it may have a sufficient ductility, so that its adaptation may be suitable to times of a rapid change.

Between permissiveness and easiness that often reduce the goodness of the educator to a ridiculous caricature, and the impersonal rigour of a pedagogy wholly centred on the idea of function, Caburlotto proposes a third, distinct educational ideal, on which we must meditate deeply<sup>10</sup>.

Let's wonder: why did Caburlotto concentrate himself on such an intense manner on the educational orientation that was to be impressed on each institute? I think that he felt neatly the mortal risk of many educational prospects: that the weight of the economical interests was exercising a suffocating pressure, breaking up every genuine formative orientation. This is not a risk that is present only during Caburlotto's times; beyond the so many burning accusations to the present school, branded in Italy as "undernourished fossil", there is also the often transparent will of impressing on the school the physiognomy of an enterprise, transforming the really legitimate exigencies of professionalism into some exclusive and absolute demands. The risk of the machine/man, of the dehumanised man because he becomes like a robot, is really round the corner.

Many contemporaries tended to misunderstand some educational choices of Caburlotto, as they did not understand his fundamental care

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<sup>10</sup> Caburlotto is inserted in the problematic toil of the Italian pedagogy of the nineteenth century, and F. RAVAGLIOLI insists on this in: *L'educazione in Italia*, in AA.VV., *Storia mondiale dell'educazione*, III Rome, 1987; A. CHIADES, *Suor Bertilla*, Brescia 1988 insists, on the new paradigm of sanctity, made by an exemplary service to the concrete man.

for the real person, for the dignity of the person “in the flesh”; some of his attitudes were stigmatised as too liberal. But considering really every person, his/her dignity, was the most Christian conceit that one could conceive.

Actually for this instinctive sense of dignity I think that Caburlotto never considered education as a mere training, and neither as a simple institution.

Caburlotto considered education as an art rather than as a science, an art that should be organized in a very individualized relationship between educator and pupil with the purpose of obtaining a genuine human fulfilment of the pupil.

Caburlotto had already understood what the present theorists of creativity, like H. Gardner are showing us every day more and more: there are no uniform and rigid models of education, but the educational action must be graduated on every pupil’s faculties and mental, physical gifts.

For everybody it is clear how in that perspective the educational risk is becoming higher, and the difficulty of the educator is even greater, but there may be not other alternatives, except a conformism that reduces the man to a servile mechanism, or the levelling down that evens out every personal attitude, compromising the freedom and responsibility of people.

In the educational action it’s a question of uniting rigour and tenderness in a difficult equilibrium, showing the granting and care of the pupil, together with the firmness of the educational paradigm.

The “study”, as we all know, since its etymological root, implies and presupposes love, and without a certain empathetic dimension between the teacher and his pupil the educational action is somehow unsolved, and mostly condemned to inefficiency.

Now, Caburlotto is offering us a persuasive example of the empathy necessary to the educator, and seeing Caburlotto’s matter in its problematic core, *means trying to place this empathetic dimension at the centre.*

In the *Regulations* Caburlotto exhorted: “insinuate yourselves with lovingness in your pupils’ soul so that they may acquire affection for

their teachers”); as a matter of facts Caburlotto had meant neatly, the tie that bounds every education to cooperation, and he had understood how the relevance given to every activity of cooperation, sends back, at its end but even at its beginning, to the self manifestation of a value that may give a taste and justification to the efforts of both pupils and teachers.

## 6. *Aporias and new connection information-formation*

Nevertheless we must realize with clearness, the difficulties that such a prospect meets; and actually Caburlotto possesses a great clearness, and it is not by chance that he invites his educators to a great attention, to a great effort, as if they were elected and dedicated to an elevate but hard vocation. But difficulties are not only about the selection and preparation of educators, as difficulties are about the same idea of empathy.

Actually empathy means alluding to a meta-cognitive dimension that had been delineated mainly by some scholars of phenomenology such as M. Scheler and E. Stein, although it does not appear to the contemporary mentality that is mainly imbued with scientism and technocratic spirit and can be sufficiently catalogued and programmed. This happens, according to me, not only because the problem of empathy has not been sufficiently faced with rigour, but also for the judgements of the dominating technocratic spirit that considers the circulating life between the two polarities (teacher and pupil) where the educational act reveals itself as not to be circumscribed theoretically, and as a consequence gifted with a scarce pedagogical relevance.

Nevertheless I think that the whole event of the contemporary pedagogy illustrates sufficiently the uselessness of those technologies that are not animated inside by a surplus of humanistic awareness and conscience. Needless to say that when I say humanism, I do not want to evoke the humanism of documents, unaware about the *homo faber* as well as the *homo agens*, that actually generates from the fracture, typical of a certain spirit of modernity, between freedom and

responsibility, culture and life, theory and praxis; there is a kind of humanism that is abstract and embellishing, that has not resisted after the clash with the science/power that dominates some consistent strata of modernity, and for that reason it has already been judged. Nevertheless there is a permanent not obsolete nucleus, the ideal of *Humanitas*, that comes before the crisis of modernity: that nucleus tells us about the supremacy of the human being, of his/her works, of a reading of the world that is distinct from the immediate *prasseologia* (philos. praxis: ancient activity of the human being, distinguished from the theoretical and speculative one - editor' s note) and so, in a pedagogical perspective, it puts in the centre the integral formation of the man, making it precede, somehow, the same preparation to work.

One could object that the experience of work has been taking shape, along the thread of modernity, like a more and more pressing experience, more and more decisive for the human being; I think that this is true and nevertheless it is undeniable that *the world of work does not exhaust the meanings of the world of life*, although on the back there remains the very important task of giving a new meaning to the same work within a merely human horizon of experience <sup>11</sup>.

Anyway I think that it is remarkable to see that in the nineteenth century Caburlotto was among the few to distinguish the core of the question: if work is considered a totalising dimension, able to understand again the world of life completely, consequences are alienating and, besides, we contribute to form “men in name and in fact”, that is rigid men, and fragile right because they are rigid, unable to be re-converted to the social, frenetic changes that are in prospect.

The main point is that many currents of the contemporary pedagogy show that they ignore the centrality of the person, with his/her independence and existence, but even with the attitude to assume responsibilities, to take initiatives, connecting, along the current of memory, the past actions with that universe of values of

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<sup>11</sup> On the above-mentioned matters, consider the acute annotations by S. ANTONAZZI – F. TOTARO, *Il senso del lavoro oggi*, Rome 1989.

which the living articulation constitutes a sort of identifying substratum of every single personality.

Needless to say that when I refer to the centrality of the personal dimension, I do not want to point out a sort of hypostasis, rather the person as the “very concrete” of the educational action, the person “in flesh and spirit”.

We may say person and ignore, or not keep in right account the face of the person that is in front of us.

Caburlotto continually urges and recommends to take care of the person that is in front of us and not to have any spirit of haughtiness.

Particularly in the *Suggerimenti* that he left to his Daughters, Caburlotto exhorts to have styles of tenderness that make the care for each concrete person completely perceptible: “sweetness, sweetness, sweetness. Through sweetness we can make saints”<sup>12</sup>.

A right serenity can cancel the anguishes that with their shadow draw out on the personalities that are growing; hearts must not be embittered, adding poison to poison, but we must diffuse those balms of comprehension that favour the tranquillity of the spirit, the necessary climax that is necessary for any obligation of study or work.

So it is a question of dissolving the dramatic size of life, of which, nevertheless, the good educator must be conscious.

Beyond any excessive spirit of gravity, the same Caburlotto gave the example of a wit that we might call “the laugh of the soul”, and that connects a certain kind of humour to the availability to Transcendence.

I am not referring to the most disarmed faith, but to a hardly conquered faith, against all the temptations and the demons of the soul, at the price of every sourer fight.

On the path to the most complete religiosity, S. Kirkegaard, gave a sort of final task to humour: “Irony is a specific culture of the spirit

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<sup>12</sup> Such exhortation can remind of the wise orientations of St. Francesco from Sales, whose influence can be seen in Caburlotto; see particularly S. FRANCESCO DI SALES, *Lettere a Chantal*, Rusconi, Milan 1987; on the great spiritual writer and director of souls, see A. PEDRINI, *S. Francesco di Sales e la devozione al SS. Nome di Gesù*, “Rivista di ascetica e di mistica”, 1 (1994).

and it follows immediacy. Then there comes the ethical man, then the humorist and at last the religious man” and G. K. Chesterton: “He felt that he possessed certain impossible good news that made any other thing banal, but of an adorable banality”<sup>13</sup>.

### 7. *Concluding, an invitation to reading*

A careful consideration on the whole work of Caburlotto, and mainly the understanding of his spirit, proposes once more the urgency and the decisiveness of a pedagogical perspective that might put *the personal dimension in the centre*, connecting to that dimension also the formation to work and to the civil engagement. Continuing to operate in divergence with this necessity, we risk the reproduction of men in fragments, some pulverized personalities in a series of competencies that nevertheless are deprived of a whole articulation and capacity of synthesis.

The fact that syntheses are presented as dynamics and always more and more differently to be outlined, takes away nothing from the fundamental picture that I have delineated above.

Besides, a conclusive consideration of Caburlotto’ s educational trend can make us understand the real extension of the formative matter: the school does not really complete the horizon of education, and I think that one of the tasks of the contemporary pedagogy might consist precisely in delineating the connections that coordinate the different aspects of the educational action.

Today we ascribe to education some new and vaster tasks, some more exigent finalities and, most of all, *a different relationship between the informative and the formative dimension*<sup>14</sup>.

And nevertheless, concluding, I would highlight an *aporia*, that perhaps the contemporary sensitivity is not ready to sense, at least

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<sup>13</sup> Quoted from R. ESCARPIT, *L’humor*, Rome 1987, pages 116-119.

<sup>14</sup> A different relationship between the two dimensions is also claimed by the Italian Bishops in a letter to the pupils, to the parents, to all the educational communities: *Per la scuola*, by the Episcopal Commission for the Catholic education, culture, school and university, Dehoniane, Bologna 1995, § 8 and *passim*

immediately; as a matter of facts the school is part of a society that is in a clear crisis, a much vaster and deeper crisis than what we may suppose starting from a superficial observation. That crisis shows some analogies, but many more differences compared to the crisis that was hanging over Italy in the years of the genesis of Caburlotto's work.

So, if school is the integral part of a crisis context, of which it shares difficulties and lacerations, how can it stand out resolutely, compared to this background, becoming the decisive factor of a critical and planning development? In short I consider this a serious dilemma, although not paralysing; it does not deal with a theoretical contradiction, but with one of the many social contradictions that permit the coexistence of tendencies and counter tendencies, directions and counter directions, following oscillating comings and goings.

On the great balance of society, there follow endlessly, modes and counter modes, movements that uproot and counter movements that try to heal the inflicted bounds, although in an analogous horizon.

Then it is not contradictory to think that the school is, although in a society that is a reified society by consumerism and by economism, *one of the possible levers of the critical spirit and of the costumes change.*

Nevertheless in a social educational picture marked by indicators with the most obscure pessimism, there still remains the risk to overload the school with some excessive expectations and hopes over determining it compared to the actual capacity of self address and real renewal. If that overloading over exceeds some limits, the risk is that of an implosion of the school institutions, disintegrated by the troubled pursuit of too many educational aims, failing a really congruent didactic instrumentation.

The Christian experience, in the strong sense, is not *Sehnsucht des Canz Anderes*, but an active care in favour of the other man, particularly of the weakest.

The Christian experience, in the strong sense, of Don Luigi Caburlotto can help us, ultimately, in the work of delineation of

ancient/new aims, pertaining both to the vaster circle of education, and to the more limited circle of the school.

In the centre the care and education of the person; simultaneously, the formation to citizenship, in its first nucleus, constituted by the most authentic link of every society: respect, liking and those attitudes to cooperate that form the *humus* of people living in common.

In the end, the formation to values, like an interlaced formation to a living co-humanity, opening, with naturalness, to the exigency of pedagogical, re identified criteria, that might transform the bare notions into *knowledge for life*, with the exposition of those human meanings that can be found in the different subjects, in order to overcome the fragmentation that every day, threatens even the most solid educational itineraries.

*The contact with the world of work* happens spontaneously as work constitutes a great part of the fidelities and engagements that draw the plot of the adult existence. But it is worthwhile to be prepared, with no mortifications, but also with no illusions, to the severity of work, to the rigour and discipline of work.

There is in fact no preparation for the harshness of everyday adult life, continuing the sweet dreams of childhood: so the formation will have to be realistic, and to prepare the gradual insertion in the vaster universe of work.

They are Caburlotto' s problems, they are our problems; and education is "a vital communication, that builds a deep relationship between educator and pupil, but not only; it makes them both be part of truth and love, the final finishing line to which every human being is called"<sup>15</sup>.

In conclusion, leaving the value of the present volume on Caburlotto to be discovered by the good will of the reader, I dare say that there are some good reasons for taking with us this work, making it become the companion of our meditations.

The first value that I wish to underline: the book fills an empty space, it tempers inattention, coming alongside the researches of S.

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<sup>15</sup> GIOVANNI PAOLO II, *Lettera alle famiglie*, § 16.

Tramontin; under this extent I think that it is an irreplaceable work, that it interests the connoisseurs of religious history and also the great audience curious of Venetian history.

A second reason of appreciation: this is not a work of pure scholarship, but, as I have already said, it has an inherent value that makes people think, in the nerve connections between the history of piety and the history of education.

So if in its content value it shows an undeniable documentary value, it also reveals a significant power to stimulate the discussion of social and pedagogical ideas, also in their intertwining with the most vivid and profound actuality.

I think that I can conclude saying that the religious and educational message of Luigi Caburlotto does not make us indifferent, and still today, it questions us, consenting us to think about the great cultural change of our time.

ANNA BALDUIT

## **THE PEDAGOGY OF LUIGI CABURLOTTO IN THE READING OF HIS WRITINGS**

### INTRODUCTION

#### *1. Why educating*

Before drawing any program guidelines, we must have identified a problem: this is what Caburlotto does.

The abandonment of children to themselves, by the family for voluntary or forced neglect, creates in them "supreme evil": amoral, antisocial, deviant behaviour.

So it is necessary to put a "remedy" through an educational project.

The goal of education is high: the formation of consciences, responsible, free, to withstand the impact with any reality without suffering any undue influence. Once the ethical conscience is formed - says Caburlotto - the man is formed.

To this end, the education plan will extend from the religious to the intellectual, civic, social, emotional, physical, occupational sphere.

The establishment of educational and professional-school settings are bent and shaped on the needs and for the welfare of the person in formation: the person is the end, education and what is included in it is instead a means

Teaching is the highest human work, in a way higher than generating, as it aims at making the human being pass from potentiality to being. The educator proposes him/herself as a model of humanity (professionalism, motivation, dedication are vital components, not instrumental), whose "warmth" makes the pupil's humanity mature.

## *2. Educational relationship between institution and family.*

No educational institution replaces the family which is responsible "by nature" for the education of the new generations. Although the social, intellectual and moral status of parents might be precarious, they should be "honoured" which means never diminish them before their children.

The educating institution receives young people from their family, sends them to the family and from this to the society, so it has the necessity to work in close collaboration with the family. Therefore, the educating institution will be responsible to help parents become aware of their responsibilities to become experts in "education", indicating their goals and mistakes, promoting in the children love and respect for them.

## *3. The educator*

Before being a professional, the teacher is a "called", a person that feels within himself the need of children and of young people to be helped to become adults as a mandatory appeal.

It is from his "vocation" that the educator draws the motivations for his action, the strength to persevere, the determination to pursue

goals and the ability to self-control in withstanding failures and frustrations.

According to Caburlotto an educator exercises effectively his "ministry" if he can put the good of pupils "at the top" of his thoughts and affections.

Educating is "art of one's heart", an art that involves not only the intellectual capacity of the educator, but his whole humanity. It is necessary for him to create a genuine empathy with his pupils because they have to allow themselves to be educated; in fact without the active participation of the pupil, at best one may obtain correct behaviours, but not free persons.

Therefore Caburlotto appeals to the educator because, faithful to his "vocation", he might **willingly** devote himself to his work and consider this ministry a **honour**, he has the duty of earning the esteem and affection of his pupils and at the same to be ensured that they love what he teaches to them because he first loves this.

Nevertheless the educator is a model for his pupils although they might refuse him. As during their formation the young are developing an autonomous framework of values, but they are unsure, accessible to every solution, in research, the teacher must remember that his person, his way of confronting life, his social duties, his work ... in short, the significance of his person, sends a message of education much earlier and much more than the correctness of his theoretical teachings. He should be a clear reference point for his pupils.

Caburlotto also takes into account that the pupils of the institutes where he works are most disadvantaged for the absence or deformation of the first model: their parents. He asks the educator to load himself down of this too, to act as a person who does his duty gladly, in the most appropriate way, exactly, that interacts with "urbanity", that is politely, with good manners.

How could the teacher reherere his pupils what he is not able to witness?

Educator-witness is an inseparable and crucial binomial for Caburlotto, for this reason in the choice of educators, he puts every effort to be sure about their "morality."

One cannot educate without any ethical references. To each educational institute Caburlotto demands a clear statement of the framework of values to which it refers, and an educating community that must give a consistent witness. He has never any difficulty in agreeing on programs, in accepting new innovations etc., but he does not permit any infringement on the Catholic orientation of the educational organization that he believes he can provide through the careful selection of the teaching staff.

The educator is never a free batter; starting from the experience of parents whose educational activity is formerly agreed or could have disruptive consequences, every environment or educational institute gives the educator the problem of the interrelationship with other educators, in the final analysis it is the problem of a unified educational project, to build and implement together.

Drawing on the experience of the institutes that he directed, Caburlotto offers the following guidelines:

- \* the educational-didactic trend of an institute should not be a priori, but it should be studied in response to the specific users needs, according to the "typicality" of their situation (- institute for abandoned children – for orphans – for children of high social class ...);

- \* an institute prepares its Statute project regarding the concept of man (ideological trend: Christian, lay ...) for the global educational purpose (to form the human being) and for the specific one (professionalism);

- \* he makes sure that the persons reherered to perform the educational / didactic duties may welcome and share the educational trend

- \* he entrusts the director/directress with the "charismatic" task of mediating between the common project and the originality, creativity and personal freedom in order to maintain the unity in the ideal and pedagogical trend.

Here is an example: in the regulation of the College of St. Giuseppe in Vittorio Veneto, where the girls of well-to-do families were attending courses where disciplines were taught by different

woman teachers, he writes that the directress is responsible for the "didactic direction of each class" and for the supervision in order to maintain "the pedagogical unity and the educational concept of the institute. "

The variety of teachers actually created the problem of the didactic educational unity and Caburlotto perceived this though in this case the woman teachers were all nuns, and then already informed to a unity of spiritual and pedagogical inspiration.

Caburlotto was able to define his role of director as the "midpoint" between the managers of an institute and the educators that were working in it. "Mediating" is however the task of every educator, and it is a "very serious" task: it means placing oneself between the external reality (social, political, professional, cultural) and the young in formation, between theory and practice, between rules of life and experience without encroaching on plagiarism, but also without remaining in the limbo of indecision.

A wealth of human qualities and a clear willingness to be at the service of the human growth of the young, are not sufficient to relieve the teacher from having an equally strong pedagogical skill, didactic and specific in the teaching sector or in the educational intervention that he is required.

Caburlotto requires:

- appropriate professional titles suitable for the office;
- skills, real knowledge of the contents;
- a continuous update on the development of the pedagogical thought;
- ability to keep up with the change of times and situations.

*4. Gratuitousness of the purpose: the person as the aim of the educational service*

The human being, considered by the Christian faith as a good not to be subordinated to any other, becomes thereby the end of the educational service, never an instrument that education bends for any other purposes. This is the belief on which is based the insistence with

which Caburlotto supported the priority of “pure” educational institutes on the “professional” ones.

In the institutes to which he presided, there were workshops in which young boys and girls were prepared for a profession, yet he does not make of this the distinctive priority of the institute. He even excludes that during the period of formation the young pupil should produce a paid job that may ensure some economic benefits to the institute. The only hypothesis of that purpose would oblige - in his view - the whole educational-didactic programming. Instead he is convinced that in the educational institutes, even in those of “arts and crafts” everything that the young will be started to do, surely with the complete professionalism, should be aimed to highlight and to refine the “professional calling” of the young himself, to develop in him a flexible attitude, the ability to understand, to summarize, to adapt himself to new opportunities, to discover possibilities, to create.

So, for example, in the first years it is useful and necessary to have flexibility and an opportune mobility: the young may move from one workshop to another until he finds which work is best for him. Gradually a more and more specific guidance will come until he gets a professional specialization.

Accepting the logic of such project meant estimating sure liabilities in the balance. Caburlotto, however, dares to insist on this, not only for the benefit of the young in formation, but also for the good of society which, he says, will benefit much more from formed men rather than from perfect craftsmen.

It's clear, however that, while boys of eight to twelve years could not produce any economically advantageous handmade articles, instead the young at the end of their training could do it. In order to avoid the temptation to get the end of the economic benefits through this way, Caburlotto declared repeatedly that any return that might come from the pupils' work should be devolved to the benefit of the young themselves and not of the institute or teachers.

This indication might certainly have the effect of stimulating in pupils a desire to make an accurate and finished work in view of a personal profit, but this is good for Caburlotto.

He therefore believed that the stimulus to a healthy competition was instructive and especially to lead the young guests of the educational institutes to the desire and not to a vain hope of making themselves the active builders of their future through their work.

One can judge this position in many ways. If it deals with educational and school aims, one can reject it, but it can be considered successful in the society where there is a fierce fight for the best seats. Caburlotto had another aim. For the young and for their family and social situation to whom the future was prevented and who were at risk of closing themselves in an apathetic resignation, or they could take the paths of deviance, he wants to give them self-confidence, motivation, ultimately a non-illusory impetus towards the future.

These concepts are further illustrated by his idea of work.

### *5. The gradualness of the educational process*

We already mentioned that for Caburlotto the “professional school” is a gym where before being trained in a profession, the young gradually discovers himself and his skills in a patient training under the vigilant control of educators. The master-craftsman, the teacher, the assistant for Caburlotto are educators if they do not limit their attention to the aim of their specialty, but they aim at the global person of the pupil.

In fact, all have the duty of educating young people to gratitude, to the respect for the others and their own dignity, to the respect of roles, to good manners.

It 's obvious that these educational spheres cannot be entrusted to any verbal teaching post, but to the daily example that the teacher inevitably offers his pupils, at punctual interventions, in the field of action, when the practical occasion requires or suggests this.

It 'is well known that the personal sensitivity plucks up defence or aggressiveness in front of the corrective and exhortative action, it is therefore essential for Caburlotto that the educator makes use more of the example offered by his person than words, but should he use words, then Caburlotto demands him moderation and gentleness.

Against the simplistic and apparent right criterion to put the same goals for pupils of the same age or class, Caburlotto offers a higher concept of justice and a more difficult educational praxis. Each pupil is required the maximum of what his person can give, while respecting his time of maturity, of inclinations. According to Caburlotto the nature should not be "broken", but rather sustained, although with proper attention to any deviations if it is inclined.

Here is implicit the concept of "acting with joy," of the personal gratification that makes light the weight of the effort that every human activity carries. In front of an ascetic and educational praxis of contrasting the nature, Caburlotto opposes so a line that can be called "cordial", human, a line of trust to humans and of positive enhancement of pleasure as the motive of work.

It 's much more difficult for an educator to personalize the educational program for each pupil, rather than following a standard project. Caburlotto seems to contradict himself since he requires the individualization of the educational program, but at the same time he asks for impartiality. Only in appearance instead the two requests are antithetical. It 's just from the above-mentioned concept of justice that impartiality in an educator follows as a corollary.

Each pupil, loving or not, able or fragile, gifted or artless, should be welcomed in his personal dignity and accompanied gradually to fulfil his potentialities at maximum level.

So the inner attitude required to the teacher must be impartial, not his action, that instead will be impartial but only if it is varied in proportion to the pupils' diversities. That is to say, a big "sapientia cordis", a great self-control and a clear capacity of discernment are required.

#### *6. Correction and punishment: a curative therapy*

The educator, Caburlotto says, will have "to see everything, to correct a little, to punish very little" (*Suggerimenti*, no. 22).

To see everything: before the action it is necessary to know the character, the attitudes, the inclinations and the habits of the pupil. The

educational intervention is the preferred one, the positive one that indicates the purposes that enhances capabilities, that accompanies the effort, that gratifies with the result.

The second level of action is the corrective one, it is in turn graduated with admonition and persuasion, but not insistent or too frequent: "a little", aiming at efficiency in terms of assimilation and awareness rather than rapid executive times.

It 's clear that in this second level the educator will consolidate patience and discretion in himself, as well as hope that is able to give trust and credit.

Only when all the persuasive means might fail, a third level would be required, that to be used "very little ": punishment.

Even for this, however, on one side Caburlotto makes clear the aim to be reached, on the other the pass not to go beyond under any circumstances. This pass can be summarized briefly in the prohibition to humiliate the human dignity.

Punishment is to be used as a curative therapy: those who use it must have benevolence with the "patient", must have a real interest for his own good, finding the reality and seriousness of his "disease" and finally the graduation of the cure according to the entity of illness. The punishment in fact, like any medicine, has healing powers if used with discretion, but also toxic powers if it is used unjustly: "while you correct you must always show yourselves tranquil and serene, if you want the correction be that oil that heals the wounds; otherwise ... it will be that poison that will exacerbate the hearts " (*Suggerimenti*, no. 10).

Caburlotto is not naïve, he knows that, unfortunately, not all permit the others to educate them. If every action proves to be ineffective, he considers it necessary to resort to the amputation of the sick member. The pupil "that cannot be reformed" must be sent away from the others so that infection might not spread.

## 7. *The environment.*

For Caburlotto a significant component in the training of young people is the climate that they breathe in the environment where they are educated. Ensuring a healthy and serene environment was so his constant concern since the beginning of his activity as a trainer of teachers and as a tutor of educational works.

From his evangelical faith he drew inspiration for the training house, he wanted it to be informed after "that love and gentleness with which our Most Holy Redeemer modelled his suave religion."

He does not put at first matters of spaces, means, equipment - he will even do this and not occasionally, sometimes rather persistently and with loss of substances - but he stresses the indispensability of the relational climate.

An environment is educational only if you live inside it at your ease. A school, a college, an institute may be called educational environments if the "users" will stay there "with sweetness and joy."

These emphases are full of consequences in terms of the educational-didactic planning, and of the responsibilities of the educators.

## 8. *Method*

If it is not possible to speak of a method that belonged to Caburlotto because he never provided to offer a specific exposition about this, however, through the reading of the writings that we have, one may find those methodological lines that he privileged and that he considered fundamental to a sound and effective educational activity.

Caburlotto sometimes refers to the relationship teacher-pupil with the terms "to influence" and "to penetrate the soul." It is immediately necessary to clarify the significance of both meanings in order not to degenerate education into plagiarism or moral violence.

Where there is a moral coercion there can be no education; one can possibly get externally perfect behaviours even quickly, but we will not obtain any inner solid *habitus* and we will not form any mature and responsible people. "To influence" refers to an overall attitude of the educator that invests his capacity of attention, reading and of

interpretation of the soul of the pupil, of a patient discretion in the requests and in the corrective actions required. "To influence" or "to penetrate the soul" means the involvement of the motivation of the pupil's emotional sphere. Caburlotto considers duty of the educator to make himself "amiable", that is to control his instinctive reactions and assume that cordial wisdom that makes his person authoritative, but not distant, and neither authoritarian. This self-image, coherent and supported by real conviction and a passion, so to say, for the training of young people, forms the basis for the communication between the teacher and the pupil.

If the teacher is a significant person, the pupil relies on him spontaneously, opens himself to listening, accepts the leadership, and calls for accompaniment.

Only when he has created a platform of trust, result of the pupil's perception to be the object of interest and affection, the educator will be able to "influence" on him, his word will be heard, his exhortations will create beliefs, his corrections will obtain positive effects.

The pupil is in a phase of development where the emotional sphere has a very strong and irreplaceable weight, but it would be fatal not to appeal even to his need for rationality, criticism, self-assertion and empowerment. If the affective relationship opens the gate of communication, nevertheless it is necessary to let those messages that convince the mind pass and that, developed in the interior, are transformed into beliefs, into motivations for action. It is the stage of "persuasion" that the educator must take care not to make "hidden", but rather to reveal it more and more, discovering honestly his own beliefs and agreeing to enter a critical and dialectical relationship with his pupils, in proportion to their growth.

The educational action is successful not when the pupil repeats the stereotype of his teacher, but when, at the end of education, teacher and pupil will be able to tell each other the reasons of their thoughts and actions.

Moving from statements of principle to practice, Caburlotto indicates the educator which method to use to "make himself amiable" and "to control himself" in the proper role of authoritativeness that not

only competes to him, but is necessary to him rightly to educate. Actually he is really far from the confusion of roles, nor does he intend to make of the educator the mate of the pupil or his same age friend.

We can summarize the practical indication of the method in the combination loving-kindness. The way of formation is a tough gym where it is necessary to have a demanding teacher and not an indulgent teacher with the laziness and rejections of the athletes. But he is not asked to have a cool severity though that firm and at the same time comprehensive humanity, that might comfort and encourage, recognize the efforts made, admonish fatherly, act with discretion balance and gradualness, indicate purposes, draw to a healthy realism.

The request to use affection becomes more insistent with regard to the correction and punishment, and this is understandable.

Caburlotto knew young people enough to know how it is easy for the teacher to feel his patience fail, convincing himself that he must intervene with force, that he considers it necessary to bend rebellions decisively.

Wisely, he warns educators not to make correction become the vent of their irritations, but a therapeutic tool, as we have seen. And in order to make this happen one must have a great self-control and balance that should dominate instinct. The teacher is asked to make the pupil understand that the necessary corrective action is a duty that he does not like; on the contrary he is forced to use it "reluctantly."

Caburlotto gives another important warning to the educator: never to put into action a punishment where there has been not a teaching before. The pupil must know clearly his duties and responsibilities because, if he is guilty of some offences, he can recognize the correctness and usefulness of a warning or a punishment and then derives from this a teaching.

The delicate attention of Caburlotto for the pupil, the concern of his formation, the estimation of the man as rational and free conscience emerge here more clearly.

Pupils, just because they are in a position of subordination, need to know why they are asked to fulfil certain commitments and which is the aim of the educational actions.

The many ideas found in the writings of Caburlotto which refer to the concepts of competition, awards, the self projection for a better future, motivation, mutual support, seem to have as a common matrix the belief that no intervention or educational planning, however perfect, can promote the human being if this does not cooperate actively in his/her training. We already mentioned that the socio-family context from which came almost all the pupils in the schools that Caburlotto presided, induced in them a certain apathy, an inhibition against the future, in short not a productive attitude of creative and dynamic participation to one's educational process.

For this reason Caburlotto indicates multiple means to stimulate the young people awareness of their value as persons and as professionals. In this framework the proposal of mutual aid among pupils learning a trade, occupies an interesting space.

In the workshops, besides echeloning young people by age and level of preparation, in training sessions, there were some moments where a more experienced pupil would be like a teacher and guide for less prepared pupils. This method stimulates in the young "master" a sense of responsibility, self-confidence, improvement of his skills, a greater awareness of the theoretical principles of the art. On the other side the young "pupil" is stimulated to emulate the companion and has a greater confidence in success.

It is not difficult to deduce from these experiences, the ideas for a less pedantic school, more active and flexible.

In the schools and in the handicrafts institutes Caburlotto showed a strong need for professionalism from the teachers. He did not believe at all that a teacher should be a know-it -all, rather he was convinced that a specialization was more useful.

For the "arts" as well as for the cultural disciplines, since the elementary grades, he introduced the teaching of each "subject" in order to ensure "a more granted education".

He saw very well that this system gives rise to a very substantial problem: the fragmentation of the lessons and possible lack of synchrony of methodologies and educational style. To prevent these risks, he draws the task of the director / directress of the schools as the

guarantor of the educational-teaching unit, that is he introduces, in essence, the concept of "educating community" and of global "educational project".

Another interesting didactic indication that can be found in the writings of Caburlotto and that he took from the information of the same ministry programs is the praxis of "gradualism" as a method to be applied in all subjects. Exemplifying, it provides the progress from easy to difficult, from the visible to the abstract, from what one can manipulate to what is conceptual.

Finally it should be noted that from the pedagogy that he said he drew from the "best modern writers", he gets the method of the individualized teaching.

Whatever are the practical applications of these indications, we can note that beyond the pedagogical reasons that he could draw, one goes back to the basic concept of the inalienable and fundamental value of the person and of his/her needs as the purpose of the educational action and above it.

### *9. Work, expression of human dignity.*

Caburlotto does not have a Marxist view of the work, but a Christian one, he considers it a true creative collaboration to the work of God, the expression of the human nature, as well as any created being, following his natural instinct, realizes the plan of God on him.

To those boys and girls who could not count on any support from their family and who should look to the future only counting on themselves, Caburlotto says not to be ashamed of poverty from which they come, nor to consider it as a misfortune, but to develop those personal potentialities that can ensure a better future to them. To "laziness and inertia" that Caburlotto knows they are a strong temptation for the poor, a form of surrender to the adversities of life and at the same time a source of further misery, he opposes industriousness, work and good will.

As every member has a specific function in every great organism, so each man has a specific role in society, he has his own contribution

to give to the common good that is: his humanity and his professionalism. In this sense the notion of equal dignity for all jobs is also implicit. The concept stems from the Pauline page of the dignity of all the organs of the unique body: as all the works contribute to the harmony of the unique social body, each of them has a great dignity. Escaping from the law of work means consequently abdicating our dignity of men and women and undermining the social structure.

But work has also a downside: if your work is perceived as a weight or it is suffered as a means of constraining which we must unfortunately use to free ourselves from poverty, perhaps it will ensure economic prosperity but not serenity. Then Caburlotto worries to encourage pupils to love their job, not only because it represents a way to the future, but also because with a work fulfilled with "love", willingly, with all the capabilities possessed, the man develops his humanity. Realistically, he knows that this does not prevent feeling fatigue, but he also knows that a genuine motivation is useful to bring the weights with a different spirit.

The insistence of Caburlotto on the priorities of the educational institutions on the professional ones has a realistic consideration. Not all pupils that at the end of education are provided with a professional degree will have the opportunities to spend it right for the profession that they are prepared for. Therefore it is crucial that in the time of formation we should look at improving some specific skills, but not only: we should open horizons, educate minds, cultivate intellectual capacities enabling in this way a young person to fit well in different professions from the acquired specialization.

One can easily guess how important this position might be, in a period like ours when the mobility of work is a reality.

# THE WRITINGS OF DON LUIGI CABURLOTTO ON EDUCATION

## INTRODUCTION

Luigi Caburlotto never fixed his pedagogical thought on systematic pages, what we have (unfortunately a little) is rather the result of that ordinary performance of his responsibilities as founder and director of educational institutes.

This deals with five speeches given all at the male institute Manin for the awards to the deserving pupils over the years 1870-1878, and a sixth speech, undated, but referable to a pastoral context.

To this material, the limit of which is obviously just given by the binding opportunity that caused its extension, it is useful to combine four regulations that Caburlotto wrote for the institutes where he had to work.

The technical essentiality of a regulation makes the text arid, however, as every behavioural regulation stems from beliefs of value, these texts too permit to know Caburlotto's pedagogical thought.

## I. SPEECHES

The male institute Manin, opened on the third decade of the nineteenth century, was the most modern and prestigious institute of "arts and crafts" in Venice.

In the institute the young boarders, that came from poor or separated, or unreliable families, were educated, trained and formed in handcraft.

Originally this institute was administered by the General Commission of Public Charities, headed by the Patriarch and directed by the Somaschi Fathers, who until 1867 had set up the workshops and the boarding school so deserving the approval of citizenship. In that year, however, under the laws of suppression of the religious corporations, they had to retreat.

The Commune of Venice had taken over the administrative rights of public institutions for some years and had entrusted the "Congregation of Charity" with it, initially it was presided by people with sure Catholic

feelings, but it was also composed of elements of lay and even anticlerical formation and sensitivity.

Once the Somaschi were removed the different ideological position, soon created serious compromises.

For two years, for their substitution was introduced the disastrous experiment of two directions: a priest for the boarding school (Catholic thought) a technical inspector for workshops (liberal thought).

The two had immediately violent conflicts in which pupils were involved, they twice staged uprisings, with improper weapons so that the police had to intervene.

The town heard the echoes and commented them. It was necessary to restore the work, to restore the equilibrium of an educational setting, to rehabilitate prestige and credibility.

The parish priest Caburlotto was called to this task,.

He within a year could give sufficient guarantees of an effective and proper reset of the work, so that in 1872 he was appointed effective director and in 1883 he received the title of superintendent of all the institutes that depended on the Congregation of Charity and as such he operated until the end of his days.

The work of Caburlotto in the male institute Manin was intense, accurate, demanding and also satisfactory.

His presence, his extraordinary ability to mediate between civil, religious authorities and subordinates, his anxiety for good, contributed effectively to maintain in the institute a serious educational organization, after some repeated attempts to superimpose the economical utility tasks on the formative ones

In the speeches, even if made on the occasion of the awards, there is the vitality of the cultural debate that was present in the second half of the last century concerning the priority of education on instruction and there is a clear evidence of Caburlotto's concern to make education a problem of interactive collaboration.

Thus also the draft of regulations that he wrote in 1874 for this institute is also interesting.

Near the work that he did at the male institute Manin, we should mention also the direction that was entrusted to him in 1881 of the male Orphanage called "ai Gesuati".

Also here, since the foundation made by saint Gerolamo Emiliani, the Somaschi fathers had been the educators. Indeed, while they had to retire in

1867 from the Institute Manin, here, through a careful interpretation of the laws, they managed to maintain their positions.

What was missing was instead the public financing.

Since the commune cut funds, the work had been languishing and running into debts.

A not lucky administrative manoeuvre of the director then led the Congregation of Charity to send away from the Orphanage almost all the orphans (from over one hundred they were twenty-seven) and to remove the Somaschi.

The Orphanage was almost closing when in January 1881 Caburlotto was interested to take care of it.

He was strong for his experience in Institute Manin and so he was able to ensure a vibrant recovery, to set the formation of the pupils after the model of Manin, to create a strong collaboration between the two institutions.

The correspondence of the archives on the activity that he undertook in this work confirms the guidelines of his work in education and the force-lines of his thought.

## 1

### EDUCATION AND EDUCATORS

*A year from the assumption of the role of Organizer Commissary of Institute Manin, 20th December 1870, Caburlotto presents the work he has done, without any negative stresses on the past management, instead justifying the present situation and hoping for encouraging prospects for the future.*

*The speech is not is dated and is extended in rough copy (Arch. Gen. Caburlotto, b. 4, dossier 20 / 3), the exact date is derived from the reference in the speech in the ossuary of S. Martino, inaugurated in 1870 and to the Protocol of the Congregation of Charity, which fixed the date of awards to the 20<sup>th</sup> December of that year.*

Istituto Manin  
Male Department  
VENICE

Most excellent gentleman, royal prefect commendatore<sup>16</sup> of this province, worthy representative of his majesty our king Vittorio Emanuele II, honourable representation of the Venetian municipality, most worthy presidency of the Congregation of Charity, let me part my lips and briefly speak in this day that becomes solemn for the announcement of the prizes of Institute Manin, our home country school.

This magnificent hall recalls the idea of the noble virtues of the past in this country, this room that holds the memories in the paintings and sculptures of those generous people who made gifts of their wealth in favour of the abandoned children of the people<sup>17</sup> your presence, illustrious people sitting for the worthy protection of this home country solemnity, this crowd of children removed from degradation, and given again to the city life inspire my mind and will make my tongue almost more talkative - even if I am inexperienced in the art of the eloquent speech - Lords a need presses me and I can not be silent this day that was ardently desired by all the good ones!

So let me tell you through short mentions the conditions of that Institute that in the past year, unfortunately, was somehow unsatisfactory.

The basis of any education is the morality of pupils through which they become religious, honest, intelligent and active.

My lords cheer up as I am presenting these children of the people already reformed from their original degradation. The religious sentiment instilled in those tender hearts together with the love of practical virtues test them excellently. Enlightened through education, as the religious practice is not enough if the man does not bend his back to fatigue, if he does not sharpen his wits in order to become useful to society, if he does not shy away from any action let alone a honest one, you would see them willing go to the practice of piety as

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<sup>16</sup> Luigi Torelli, senator of the Italian Kingdom.

<sup>17</sup> In the room of the institute there were the bust of Giambattista Sceriman and a plaque dedicated to the benefactor Giambattista Torre. Later some new inscriptions will be set for: Carlo Combi, Jacopo Monico, Jacopo Bernardi and for the same Caburlotto: see *Istituto Manin, Iscrizione ai suoi benefattori*,

they go ready to the workshop and to the school where they fulfil their duty.

Oh! How I like to investigate and detect those features and point out from the frank hilarity of those foreheads that in those minds we can only find the ideas of their trades and right pastimes.

After the chastised moderation, there is the cultivation of the mind in proportion to the needs of the pupil. And here are these children well trained in reading, writing, in grammar, in arithmetic, without missing the learning of natural history, the knowledge of the major inventions concerning their own trades, and the study of the geography and history of their country.

Today it is not worthwhile any more that the pupil craftsman should go out of this home country establishment as going out of a nutshell.

Here, then, and really rightly, they give great importance to the exercises of the art of drawing, and it was a priceless luck for these young that the most estimated knight Cadorin<sup>18</sup> was chosen as teacher.

This is not the question of giving a teaching for an Academy of Fine Arts, but of leading the boys to be formed in their art, attentive and sure workers, by drawing and by applied geometry.

Whatever his degree of intelligence might be, anyone of our pupil having a fair amount of goodwill will be able to compete with already skilled workers after his education is completed.

Concerning profit I will tell you gentlemen that after seeing the essays you will have nothing to regret.

Then to give an adequate idea of the present position of arts, I must warn you that about the month of August of last year, actually sixteen pupils were absent from the institute<sup>19</sup> and they for their ability and their age could exhibit their work, but they were replaced with as many

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<sup>18</sup> Mr. Cadorin was a civil architect, approved in 1861, he was known especially for his activity of decorator in earthenware. He was also a teacher of the Institute of Belle Arti.

<sup>19</sup> Many boys were dismissed that year, also when their formation was not completed, as that was a precautionary line for new disorders. Nevertheless Caburlotto let them decide.

children who needed the teacher's indulgence to make them learn the names of the tools of their trade.

Yet every workshop made some works completed plenty enough, and of an unusual importance.

The workshop of the weavers that largely occupied the pupils with works of infamous use after the mandates of fraternal commissions, throughout this time kept in operation the Jacar frame, the Armen frame and all the frames common for the manufacture of finely made clothes of varied design.

Especially a pupil under the direction of the skilful Teacher<sup>20</sup> made a valiant job of a drape carpet and carried it out completely.

I should say that the blacksmith's workshop was almost overloaded with commissions for beds, velocipedes, bars and locks after the English and Egyptian models, and it fulfilled the commitments assumed with alacrity and intelligence.

The workshops of carvers and *rimessai*<sup>21</sup> (work of maintenance of boats editor's note), among other important works, made four large frames that were used for the ossuary of Solferino under the direction of the teacher knight Cadorin, who performed its elegant design. Two of these frames obtained the pride to be on the day of the very splendid function of last June<sup>22</sup>, and two are being carried out and are already

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<sup>20</sup> Anselmo Calligari, engaged at the time of the Somaschi Fathers, before 1869, elderly and suffering, but really skilful in his work, remained in service in the Institute until 1874, when he resigned because it was said that the workshop would close, as it really happened.

<sup>21</sup> The terms that design two branches of the carpentry work come from the Venetian tradition of the ancient work groups. The carpenter was called in Venice "marangon" and the work group was divided in ancient time, into four categories: *marangoni da casa* (they worked the white wood for domestic use); *marangoni da noghera* (they worked on veneers); *marangoni da soaze* (they worked on frames for mirrors, small windows for gondolas etc.); *marangoni da rimessi* (veneer cabinetmakers): cf. A.SAGREDO, *Sulle consorterie delle arti edificative in Venezia*, Venice 1857, p.102.

<sup>22</sup> On the 24th June 1870 a delegation of boys of Institute Manin, took part in S. Martino "to the solemn inauguration of the ossuary of the dead of the great battle of the 24<sup>th</sup> June 1859": Arch. Istituti Educativi Riuniti – Venice, *Protocollo di seduta* 2nd July 1870.

exposed for those wishing to see them. This commission was a matter of trust for our institute by his Excellence the Royal prefect commendatore Torelli, fond of our country in a way that a Venetian by birth could not be better.

The thought of his Excellence was really nice; he who, while giving a mark of confidence, I think he would lodge in the bosom of these dear pupils of ours, the spark of a noble love for our Italian country.

Also the shoemakers' workshop made its duty: it never lacks accuracy and good taste.

Here oh gentlemen the condition in which our homeland Institute Manin is at present, here teachers and pupils do their best to make themselves not undeserving of the esteem of those involved their welfare.

For me, I confess candidly that Institute Manin has now produced such comforts to make me feel indebted to the presidency of the Congregation of Charity and I want thank them, in the fullness of my heart, for conferring me, by a special act of confidence, the honour of directing temporarily the fate of the institute.

But I fear that, while I made frankly clear the state of this institute, one might see any spark in me for whatever complacency.

Firmly rejecting even the slightest idea, I want to turn the praise to those who deserve it completely.

Mr. Vice-Director<sup>23</sup> you were born to address well and civilize the heart of the young, I owe the happy result of this enterprise to your assiduity, to your vigilance, to your sagacious activities.

To you gentlemen accountants<sup>24</sup> that to the certainty of calculus you add honesty till the scruple, I owe the proper conduct of an administration that is so difficult because it is so varied.

Honourable teacher knight Cadorin it seems to me a desecration of your well-deserved reputation if I had not my lips praise your arts.

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<sup>23</sup> Don Angelo Beretta, former co-operator of Caburlotto in the parish of S. Giacomo dall'Orio.

<sup>24</sup> Luigi Pennato, Augusto Canella, Giovanni Tonini.

I am happy to say that in the facts it will be seen how the teaching of design and geometry are favourable for the education of the craftsman, if they are taught by he who unites his genius and his very extensive cognitions to a passion for leading arts to their successful completion.

Mister elementary teacher, I am in debt for addressing you too a word of comfort and I cannot remain silent for praising you for the constant patience that you exercise every day.

Gentlemen workshops teachers, the trend and the practical teaching of art lies in your hands<sup>25</sup>, and I, for a debt of justice, will not delay in putting the attention of the presidency of the Congregation of Charity on you.

I've got to say that the skill with which you handle the tools of your art, the intelligence with which you end the commissions even if they are of a great relevance, are joined by you as a ready teaching to the already mature pupil, and you are able to follow the new pupil with an enlightened patience.

Upon my soul you are not unsatisfactory at all.

For you too gentlemen prefects<sup>26</sup> of the dormitories I have a word.

In front of the local direction of the establishment you have the responsibility of the morality, of the cleanliness of pupils, and awarding your vigilance I will say that you have always understood the weight of your office that you have commendably fulfilled.

And here, toward the end, an idea comes into my mind, and let me mention it.

If I go to visit a building I cannot admire the skill and precision of the artists who gave their help, but I immediately go back to the mind that gave the concept and directed the work masterly.

My Lords you understand me.

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<sup>25</sup> Anselmo Callegari, teacher of the weavers, Domenico Zacchello teacher of the blacksmiths, in service since the period of the Somaschi, Luigi Scarpa his helper; Alessandro Dal Fabbro teacher of carving; Eugenio Gomes teacher of *rimessai*; Sebastiano Puppa, employed by Caburlotto on the 21<sup>st</sup> August 1869 as teacher of the shoemakers.

<sup>26</sup> Prefects Cesare Giavarina, De Pità, Gervasio Bianchini, Antonio Braidì.

The home country institute Manin today has claimed the order, progress, splendour; but who had the inspiration, who got involved with the means, who put his work with the firmest will?

Honourable and worthy president of the Congregation of Charity the work and merit are all yours, gentleman doctor lawyer Poletti, acting as headmaster during the past year, I am the witness of your distress, of your kindness, of your sacrifices.

In those days I thought that you were living only for the rehabilitation of this establishment of our Country, and you Count Venier<sup>27</sup>, present president, have you not at the top of your thought the welfare of these pupils? I know that I have not made any proposal concerning the right of this house that you have not considered wisely, and once you found the resolution you have promptly fulfilled it.

Gentlemen, I can only give you the warmest thanks and offer you, in consideration of so many cares, the hearts of these children of yours and mine that throb with gratitude and appreciation for the benefits received.

Excellence I have finished, but I must humbly make a request to your goodness. Our magnanimous King Vittorio Emanuele II has his heart and mind for everything that is for the good of our great country: Italy, and therefore please be pleased to remind him of the importance of Institute Manin, and I am sure therefore that condescending his look of kindness, this institute will soon flourish wonderfully and will give citizens that will be the dignity of the country and for this reason Manin, Sceriman, and Torre and the whole throng of the benefactors from the place of rest and peace where they are, will have their lips smiling for complacency for the work they have created with their very wide charities.

## 2

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<sup>27</sup> Pier Girolamo Venier was nominated president of the Congregation of Charity on the 20th July 1870. He was a man of a clear Catholic profession, and for this *La Stampa* lamented for his re-election in December 1871, and it wondered why the liberals present in the communal council had permitted the election of a person that “represented the ideas of two centuries before”.

## THE PUPILS

*Caburlotto focuses in particular to report on the benefit of the pupils and on the conditions of the institute about the organization of the several workshops in which they carried out their training and the apprenticeship to work.*

*Also for this speech (Arch. Gen. Cab., b. 4.20 / 2) was deduced the date January 14th, 1873 derived from the analysis of the correspondence between the institute and the commune of Venice and from the reference to the presence in the institute of an education section for deaf and dumb children that was suppressed in July 1873 and entrusted to a private institute.*

The home country institute Manin is not industrial, but artistic educational, and so this administration can not shine for local budgets taking big amounts of earnings.

The teacher of art to fulfil his task conscientiously, must divide his time for both the address of work in the most capable pupils, and to teach the rudiments to those who were admitted recently.

Moreover, we must take into account the limited number of pupils so that over sixty four pupils, only a half of them can give results of relevance, while the other half begins to learn the names and the use of the instruments of their art.

Now, who does not see that the results of the work must be proportional with the time consumed in primary instruction and with the often-lost raw materials?

After this consideration, we must talk about the moral status and the progress of education.

Concerning the morality of the establishment, pray have an investigator look on these our dear pupils.

Their faces and their posture faithfully reveal what they welcome in their hearts full of appreciation.

Serene in their face, robust in their build, their movements slender, they clearly indicate that in them vile passions and evil instincts are almost silent, how their conscience is hereet, how discipline does not

weigh on them, how is not burdensome for them the daily fatigue of ten hours of work<sup>28</sup>.

Gentlemen, we must say to encourage these dear pupils, and their honour, that we can assert without fear of contradiction that order and hard work are the life of this house, and for this reason the voices of punishment and severity are not coined for our pupils, that after the word of their superiors that must be sweet and not maudlin, they can be moral, polite and laborious.

I have not the purpose of talking about the benefit of primary education.

The examination that has just been taken in the presence of the royal Presidency of the Congregation of Charity, and of the Royal School Inspector faithfully show how pupils have been educated in reading, in writing in Italian, in arithmetic, in the elements of geometry, geography, local history, in the basics of decoration and of the principal theories of their respective trades.

The satisfaction that the noble President and honourable Deputies, and the Royal Knight Inspector have showed, exempts me to add any word.

The progress of the school of design will be also remembered.

The works are exposed in the adjoining room, and any intelligent person will consider whether the patient care of the famous knight teacher has been happily spent.

Now let's speak about the practical part of arts, also in referring to the available forces and to the work already performed under the title of "commissions".

The carvers' workshop in the last two years, with only four capable pupils, completed seventy commissions.

The *rimessai* and joiners' workshop, with only ten pupils fit for work, carried out more than one hundred and sixty commissions work besides the works for all the fraternal beds of the town.

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<sup>28</sup> During that period such heavy timetable was considered normal. In 1877 a Catholic national congress, facing the problem of the limit of the working hours for boys and girls, will propose nine hours! See S. TRAMONTIN, *Carità o giustizia?*, Turin 1973, p.33.

The blacksmiths' workshop with six pupils carried out sixty commissions.

In the end, the shoemakers' workshop carried out three hundred and thirty commissions, not including the shoes of this large family, with only five pupils who were able to produce a complete work.

On the aesthetic benefit of the works knight Cadarin technical Inspector of the workshops should speak, but the time since he has taken the office is too short, so he will report on another similar occasion on the development of the beautiful and of the good that our workshops have obtained, and this will no doubt be worthy of his name.

With the inspiration of such distinguished man, nobody will doubt our arts give evidence of the professional good taste.

Under this roof we welcome also the deaf and dumb children department, which until this time had been supported by the Royal Government.

These poor unlucky children, through the disinterested and patient kindness of teacher Natale Crovato<sup>29</sup>, promise a successful result, as today you could see.

Please gentlemen undertake their misfortune, and take care of them so that a complete benefit might be made for them.

And this would end my report, but I think that in your mind, sirs, there is a well right desire.

You are asking for news about those pupils who crossed the threshold of this house and entered the womb of society.

Gentlemen, I like very much to satisfy this question because I have the consolation of reporting some results that will not make either the Institute or the absent pupils blush.

Oh, how comforting it is to remember that some of our pupils with their earnings, decently support their family respectably, like shoemaker Fantini.

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<sup>29</sup> Friend, collaborator and admirer of Caburlotto, he had taught the eight deaf and dumb children that were present in the institute from 1871 to 1873 with no wages; since July 1873, the children were transferred to his private institute.

Some others, taking advantage of their instruction, when they had not found the job corresponding to their art, frankly undertook the job of decorator, with enough skill like Spaldi.

Some others, in such emergency, dedicate themselves to the elementary teaching, such as Rizzi and Gio.Batta Bon.

We have Grando who from weaver became a traveller and a draughtsman with honour.

Gentlemen, the list would be even longer if I were not afraid to compromise your patience.

Honourable commendatore Royal Prefect, knight Mayor, eminent Presidency, here's the conscientious and true report on our homeland Institute Manin.

It's up to you to judge the goodness of the trend, and if this trend and its current development respond to the intentions of the well-deserving testators, and to the just demands of the country and homeland.

And if there is anything good in this job, please I pray you to give this praise might be for those who deserve it. I'm just the midpoint between the honourable President of the Congregation of Charity and the faithful zealous people who help me in the work.

The noble President and the honourable Deputies are the inspirers, the excellent vice-rector and all the collaborators who perform diligently and heart are the mandate.

A profuse and well-deserved praise for the former ones could appear tedious on my lips, for the latter ones it comes out as a declaimed right.

For the former then I have no words to equal their merit, for the latter I will say that they are well- deserving people of Institute Manin for the wise and diligent cares that they provide here faithfully.

And you, dearest pupils, who are on top of all my thoughts, on top of all my affection, then have a word of help and comfort and at the same time the address.

Then progress, I tell you, progress actively in the so well begun career.

Remember that true freedom consists not in the outburst of passions, but in their frank domination.

Often remember that only then the man can be called independent in the moral sense, when he is so strong to curb the lower appetites, and this really creates a non fictitious state of happiness, consider the great benefit that you get here and learn it for the time when, free of yourselves, with the art that you learned, you will have to provide for your daily food.

Let the greatness and majesty of the building that the charity of the generous benefactor Count Sceriman<sup>30</sup> prepared for you, make you not forget your small house and soon lead you into the deep consideration that the Venetian ancestors arrived to create many magnificent buildings through indefatigable cares spent in trade, industries and arts.

Let's hope that in this school you will be able to learn how to prepare a good future for yourselves with a steady purpose: I wish this from my heart.

### 3

## GETTING OUT OF POVERTY

*This is the only speech that was dated directly by Caburlotto on the 18<sup>th</sup> of August 1874 (Arch. Gen. Cab, 4.20 b / I). The fact that the speech was actually given is evident because some few days later, on August 22, on the Veneto Cattolico they reported its synthesis.*

It is the design of Providence that every creature, according to the instinct given by the Creator, must exercise his/her functions with order and loyalty.

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<sup>30</sup> A Venetian philanthropist, he bequeathed his palace and a fund of money to the male Institute Manin.

For this reason I see that the sun in the sky every day with its beneficial rays cheers and warms this dark valley of suffering, I see the moon that with ordered periods, enlightens the darkness of the night, I see the stars performing with accuracy their revolutions and rejoicing with glowing sparks the man in his night-time trouble.

All these celestial bodies, while obeying the word of the divine Creator, they warn also the man of his work and they strong cry: woe to the lazy and to the inert.

If you only turn your gaze to the earth, all the creatures with eloquent although silent talking, press the man to carry out his duty and highly declaim the emphasis: work and faithful work.

The renewal of the seasons, the flow and ebb of the sea, the reproduction of the vegetable and animal kingdom, the birds of the air, the fish of the water, the animals of all kinds, the trees and fruits, repeat to the man: learn to work from us and work well.

But the man, the creature that is superior to all the others on earth, rather the king and sovereign of every creature, is he slave to this law?

Certainly, gentlemen, the divine Creator in the beautiful golden age placed the man in the garden of holy pleasure and he gave him the care to cultivate it well, and then this job was a pleasant job that did not give him any boredom or fatigue.

After the original fall, this pleasant occupation, as result of the miseries faced, was changed into an enormous weight because God has said, "You will be fed with bread after you've watered the soil with the sweat of your brow."

The man is so clenched by this law because this is the task of all the works of the hand of God, and even more so because God himself has made for him a marked and absolute precept of it. Hence we can conclude that the man who refuses to subject his shoulders to this law is the absolute negation of the designs of providence and of the power of the divine precept.

But the man is also a member of human society.

A body consists different limbs; each of them exhibits its functions at the service of the whole.

Our eyes, ears, mouth, hands and feet lend their work and obey the will of the being that is called man.

What disorganization might happen if the eye shut its ward, the ear did not hear, the tongue became mute, the arm refused its work, and the foot condemned itself to immobility?

Now, the man as member of the great world family of equal reason, in proportion with his own physical and intellectual forces must lend himself to the coordinated action of the social mass. The literate with his studies, the magistrate with his judgements, the rich with his richness, the dealer with his traffics, the craftsman with the work of his arms, all of them must contribute to that harmony of works from which comes out the wealth of nations, towns and families.

Imagine for an instant the cessation of the material and intellectual work of the man, how would the entire human family become?

Would not this be a picture with the most distressing confusion, boredom, and death?

Then we can conclude that the man that does not do his duty is a disorganising member, a damaging member of the human society, in other words the denial of social obligations.

And neither this disorganising and damaging member in the human family, with his idleness, can benefit to himself, indeed he is a real material and moral suicide, material suicide because the inertia softens his vigour and leads to a premature end because of the vices that are the necessary consequences of a life without action; moral suicide because the lazy and inert man is despised by all the honest people and watched as the waste of human lives.

Pupils of our homeland Institute Manin, it is not a disaster if one is born poor, but it becomes so living lazily and idly.

Poverty is repaired with the performance of the mind and arm, while idleness and laziness create infinite dangers to the man. And in order to give you an idea that might impress in your mind and your heart a deep disgust against such dangerous vice, turn I tell you, turn your eyes to those boys of your same age and condition that go around like vagabonds on the roads with no skill and job.

Oh how the pale thinness of their features becomes a sign of bad vices and moral degradation that both evoke compassion and contempt at the same time.

And why are they in a so deplorable state? Because they refuse to submit to a good foreman that makes them learn an art or craft.

And where will they end? I say this not to grieve with fatal remembrances the joy of this day, I just want to let this infallible truth carved in your mind: the lazy and the idle is the cause of his own injury and the fatal denial of his welfare.

But I have said just now that it is not a disaster if one is born poor, and here I am to prove it with the inevitable topic of the facts<sup>31</sup>.

It is true that poverty is usually an occasion near to immorality and we can often see the poor give himself up to excesses and other vile actions, although many times we can also admire with joy the virtues of honest and industrious citizens even if they are surrounded by poverty. Oh those fathers who live in poor condition but with decent dignity are not a few.

Their little daily gain is sufficient to give their small family unit a clean home, a frugal but healthy food and appropriate clothes, especially for the holy day of celebration.

Oh, for me these wise administrators appeared as surrounded by a venerable majesty.

And here oh loved young people, in order to let you take heart in good will, I like to make you see the opportunity for getting out from the state of uneasiness and even aspire to a condition of comfort and ease.

The histories of all the times remind us of those patterns of men that with study and work were able to come out of meanness.

Among the ancient I can find Eppiteto, a slave, Protagora a laborer, Cleonte a boxer: they were able to become masters of philosophy and at the times that followed, even talking only about Italian names, I would never end to nominate the interminable row. Tiziano,

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<sup>31</sup> Here Caburlotto cancelled the following passage: “My sacred ministry has given me really often the occasion of shedding tears on the moral plagues of society”.

Correggio, Da Vinci, Oriani, Bertolini, Cellini, Giotto, Schiavoni, Canova, Camerini; these are only some.

These very illustrious models were able to show the world how powerful is the genius supported by good will.

But these pupils would have the right to oppose that in order to reach so high in celebrity, it is necessary to have inherited from the nature such strength of intelligence that usually we do not have, and I share that opinion and I rather add that the task becomes even more difficult in this Italian land so fertile of geniuses, but I say that these examples are not offered to feed feelings of pride, especially in those who feel poverty of talent, but as a stimulus to imitation of their good will and their strong intentions.

What can I say more? To become someone in a not needy and sometimes even rich position, we do not always need the support of a distinguished genius.

Even with a poor capacity only with economy and perseverance in effort and in industry someone could make a fortune that are the envy of idle and wicked people.

And here I will tell you without saying any name as this would not permit to be respectful especially with those who are still alive, that in any district of this town there are people who fifty years ago and perhaps even after, like you handled the plane and the saw, they beat the hammer and the anvil and in the art of the stonemason and bricklayer they were only mean workers paid weekly. So it is the constant work, the daily savings, the honest industries, a well-educated life that are omnipotent factors of wealth.

My dearest children, pupils of our homeland Institute, I taught you the way, it's up to you not to disappoint the purpose of education that you are receiving here and it is up to you to assure you with firm resolution your happy future. But to aspire and achieve this goal you need to consider your job not as heavy exercise, but as the appropriate means to your future welfare. You have to practice the art with love, you must be willing to bear the effort, and you must employ all the intelligence you have, so that it can develop its full power. And the time will come when your education is over, then you will be used to

a life mannered and industrious, if you have well learned your art, if you take account of the daily savings, if you make your industry active, you will have no doubts and misery will not be your patrimony.

Nor do I doubt honourable Presidency (of the Congregation of Charity) that these children want to match your loving care. I do not think that all might become distinguished craftsmen, but I have strong confidence that they all will be successful so as not to make you regret the waste of your cares and the already happy outcome of the pupils that went out of the establishment give an indisputable evidence of my words.

Our workshops, directed by the distinguished teacher knight Cadornin, highlight how these young minds are helped in the development of their intellectual powers.

I feel the deepest satisfaction in presenting these pupils that in these two years have gone out of the establishment and they nobly witness the results of the education of this saint home country institution.

And finally it is precious for me to remember the honours achieved in the World Exposition of Vienna, where the Jury considered worthy of "*honourable mention*" the designs, the ... and the carving, and the iron window frames were worthy of the "*medal of merit*".

Honourable Knight, representative of the Royal Prefect, honourable Knight Mayor honourable Presidency of the Congregation of Charity, I have finished and I thank you for the patience you conceded me listening to my unadorned speech, but let me say one more word, rather a prayer that I want to address you.

You all have at heart the welfare of our country, and the successful development of the charitable institutions is on top of all your thoughts. Well, remember that even the home country Manin Institute aims at your consideration with eyes of particular predilection so that that you might support it with the powerful force of your patronage.

Ah, these children that are now receiving from your graceful hands the reward for their hard work, diligence and morality, supported by this confidence, will feel the noble pride for being protected and supported by you.

Caburlotto  
18<sup>th</sup> August 1874

## 4

### EDUCATING TO WORK

*For September 18th, 1877 - the date is derived from La Gazzetta di Venezia reporting the contents - Caburlotto prepared his speech with special emphasis. There are two versions of the speech that he made (Arch. Gen. Cab, b. 4.21 / 1), these are very troubled with deletions, revisions, layout.*

*These were the years when the debate about the educational organization of the male institutes was strong. The difficulty to balance the accounts suggested an "industrial" and productive solution.*

*They wanted to put out to contract the internal workshops to some artisans who, exploiting the labour of the pupils, would train them to work while, at the same time, they might produce some useful profits for themselves.*

*This will be the end solution for both the Institute Manin and for the Orphanage "ai Gesuati".*

*Caburlotto strongly feared that without a right educational mediation, without a certain mobility of pupils from a workshop to another until they had shown well their personal inclinations and quality, the primary educational mission of the institute would have failed.*

*For this reason he used a particular energy in his engagement to support his beliefs.*

*Then it was his merit, once introduced the system of contracts, to ensure an adequate human and vocational training for the pupils through equilibrated choices and actions.*

*The draft of the speech that is considered the final one is given below. The second (or the first draft) does not raise any different problems. However we like to report the following passage:*

"The love I feel for the welfare of my country and especially for this town, binds me to meet with will also the disapprovals and accusations, as the citizen that really loves his home country home postpones any of his interests if he sees in any way that he is able to be good to the public affairs".

*This was the spirit that animated the educational activity of Caburlo.*

In this populous town, the majority of people are artisans and in order to obtain a moral and orderly society it is necessary to have public and private cares addressed particularly to them.

For this reason the institutes of education for the artisans have a special mission and with their work they can provide a wonderful benefit, because once the children are well directed to religion, morals, economy, work and well-informed to the arts, they might become honest and industrious workers and fit to form many families that are the decorum of their country.

But although the well-constituted establishments are useful, they can be just as harmful if their address is false or misapplied either for inexperience of the persons in charge or for the lack of system.

Maybe then the good of education becomes more a damage for the boys since they come out of the institute without being moralized and unable to use their craft, and returning to society they are those who immerse themselves in ugliness by refusing any fatigue.

On this solemn day for the announcement of the awards of our homeland Institute I do not intend to talk about moral as there is no doubt that this is well ordered in all the establishments in town, instead I want to try to clarify some ideas concerning art with reference to this institute so that people can better know its address and may appreciate it or not.

Excellence, commendatore Prefect, honourable Presidency of the Congregation of Charity, let me speak, and at least for the sake of brevity, I promise not to be inappropriate.

First of all gentlemen you should distinguish in two classes all the schools for artisans, namely those that on top of everything tend to good balances and are called industrial, and those that have the only purpose of educating the new workers and these are called educational.

There is no person who does not appreciate highly the former that are like the great arteries of commercial life.

Here the young craftsman is well directed with the school applied to arts, well founded in the principles of his profession, he finds in the many varied and important works an abundant pasture where he can play plenty of the theories learned, where he can make his fertile imagination fecund, he can develop the ideas of the good and the beautiful, and his will feels the stimulus of the assiduous and well-conducted work.

Happy that region that is provided with these establishments, as they provide thousands families, poverty is away from its districts, and it also obtains a better moralized population; as, consider please, the active craftsman is hardly a dissolute person.

But although these establishments are important and useful to the multitudes of people, in my point of view they do not harmonize with the educational system of the children who are destined to learn the rudiments of a trade.

Certainly in these institutions multiplicity, variety, the importance of works rouse surprise and enthusiasm in visitors, and the artisan well on the way finds there a perennial source of practice and aesthetics and he can also be formed into a genius, if nature has endowed him with adequate powers, but a boy who is destined to learn the principles of art could not be affirmed that way.

Unfortunately, experience makes us have proof that he, at first is used in purely material actions to serve the elderly artisans, and sometimes even in services out that have nothing to do with art itself, and when he begins to deal with something concerning his real job, the variety and importance of works confuse this mind, and instead of developing in him the ideas of good and beauty, they put into his heart the presumption of knowing what he really does not know, and so

trusting in his *empiricism*, he becomes a completely incomplete craftsman.

Whence there comes all that army of demanding and a little capable workers that end their life in uneasiness and vice.

And if for his condition the pupil has a limited term of years to learn the craft, then the damage becomes irreparable.

This deplorable disgrace was also found in our homeland Institute, when, at its beginning, for the scarcity of means, the administration had the hard necessity to entrust its pupils to the local workshops and laboratories.

Unfortunately, the result of this work of charity was far too miserable!

For this reason, wisely, with a unique and rather rare magnanimity of heart, count Sceriman provided. He was sad because institute Manin was not gathering the fruits suitable to its end, he made it the heir to his large patrimony, he acherered this prominent building, wanted it suitable as far as possible, and said: here the Manin pupils will have their housing, and under the same roof they must receive the education of craftsmen, so that, well educated in morality and art, they may become the comfort of their town and the dignity of their country.

In 1857, October 25th, we celebrated the great solemnity of the settlement of Manin pupils in this place, for the highly demanded purpose that the pupils, under the direction of a valiant technician, with the teaching of design applied to art, led by masters of art of distinctive capabilities, might have more possibilities to become uncommon craftsmen.

So the institute was founded: it is exclusively educational, and here, left behind the idea of gain, on top of everything the society has the right of expecting happy results from the pupils who complete their own education.

After this premise, it is absolutely necessary to determine the exact idea of *education* concept. As in the school so in the arts, education is explained as the teaching exercised by a person competent to achieve the improvement of the pupil. From this definition it follows therefore that the teaching staff must be given with intellectual and moral ability

to meet religiously their duty, that is, they must know their game theoretically and practically, and have a big heart to entice pupils to work. And to explain myself more clearly the teacher must deal with the pupil from the first day when he comes into the workshop starting immediately with the nomenclature of the tools of art and then declaring their uses, and later, with the system from the known to the unknown, from the easy to the difficult, he must gradually develop in him the intellectual perception, imagination, arouse his aesthetic feeling, and insinuate him in the goodwill in the job until he reaches his completion in the limits of his improving.

And this, oh lords, is the method that we are diligently keeping in this home country establishment for the indefatigable, intelligent and loving work of the most distinguished Technical Inspector, knight Cadourin, also teacher of drawing applied to art, assisted by the respective heads of the workshops of the establishment.

Here the master and the under master actually work, but compatibly with their principal task, that is the one of guiding the pupil in arts until the moment when he is aggregated to the workshop.

Here the pupil immediately knows the tools of art, he learns their uses, and in proportion with his physical and intellectual strengths, he is gradually exercised in works.

In all the days and in every hour of the exercise, come oh lords, and see these boys- and there are many others – that are always busy in their works.

You can see the modest shoemaker that at first repairs the old pair of shoes, and then he arrives to manufacture an elegant pair of shoes with a good taste.

At first you can see the carpenter getting to know the use of a saw and the plane for the work in fir and then reaching the execution of a piece of furniture in inlay work exactly and with a good shape.

You can see the blacksmith stay at first near the anvil and work with hammer and file until he becomes able to make an English or Egyptian lock.

You can see the carver at first sketching the foliage and then making himself capable of a well worked frame and of a piece of furniture in geometry.

Also the melter has his task, but the essay will come after as the workshop has just been founded<sup>32</sup>.

As a consequence our pupils, after such principle, according to their capability and work become well-trained craftsmen, and facts answer the word adequately.

Actually in the last six year period more than seventy pupils came out of the Institute, after the end of their education, and more than a half of them give credit to the system and they cut a good figure in the foundries of Milan and Venice, in the Royal Arsenal, in the labs of the railways and in some distinct workshops such as Besarel, Fiori, Cendali<sup>33</sup>.

Some others who for their limited capacity did not arrive at the goal, nevertheless live of their craft decently, and very few, rare indeed are those that went astray for not having taken advantage of the education received.

Then to better support our educational address gentlemen let me ask for the opinion of distinguished and competent people to help me.

While he was honouring us with his visit, Marquis Selvatico showed that he was highly affected by this system and he spent some very flattering words. He said that this is the only way to assure young

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<sup>32</sup> At this point the speech continued with the following text, then cancelled: "We must add that emulation is called as a subsidy by the foreman. You can see there, there are five boys at a desk. The best has around him four new pupils that are working with him and they yearn for reaching their elder companion in capacity. Marquis Selvatico, the most competent judge of all in that subject, who was pleased with visiting the establishment a little time ago, made a clear eulogy of this method with flattering words and he asserted that this is the only way to ensure the young with the capacity of each art, as with this system the teaching staff is completely for the pupils and so they are used all the time of education. And as a consequence the result does not fail".

<sup>33</sup> These are the names of carpentries and mechanical workshops to which the inside workshops of the Institute were put out to particular contracts: that was a solution for the containment of expenses.

people to get the skills of art, because with this method, the teacher is completely for the pupils and so he is all the time for the total interest of education.

The commendatore general Manin, that has just visited us, after a serious exam, has clearly affirmed that Institute Manin in the Lombard-Venetian countries is the only one that boasts such a well applied program. A program, my Lords, not formed by chance, but delineated by Italian celebrities such as senator Rossi, teacher Turazza and the late engineer Cappelletto.

They were asked at the time of the last foundation and they lent themselves with wisdom and knowledge and presented the forms with which today Institute Manin is exactly functioning.

They understood it, those valiant gentlemen, that arms for the common work are not missing, but the workers for a correct work are.

So after considering the importance of an exclusively educational establishment, considering that Institute Manin is firmly strict to its program, after the results that come from this, supported by testimonies that win every exception, excellence Royal Prefect, honourable commendatore Royal Commissary<sup>34</sup>, permit me to add a word in these times when the work of the reorganization of the Charitable Institutions is fervent.

I know that for some people it is embarrassing to see the great waste done for a relatively limited number of pupils as the title *education* weighs a lot on the balance, but I could not find a middle course.

This institution is to be considered as a well-ordered machine, where if a tooth of a wheel is bent that becomes a trouble, and all the advantages that it could produce disappear. I'd like to make a prayer: let all instruments be studied in order to make the capitals of the great patrimony Manin be better productive so that a greater number of pupils might be housed, and we will have obtained our aim for a great

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<sup>34</sup> From the printing we can deduce that the Prefect is Luigi Sormani Moretti, the royal commissary Carlo Peri.

deal, as, once the number of pupils is enlarged, what is due for education will be much less for each person.

My lords, the whole country and these pupils know very well the nobility of your intentions and the wisdom of your proposals, and we all expect that Institute Manin in this period, will become greater with your support even at a greater degree of renown and of worthy results.

## 5

### **AFTER THE ATTEMPT AGAINST THE KING IN 1878**

*In 1878 king Umberto I, as we all know, suffered an attack. In that year the pupils' awards of Institute Manin took place on the 4<sup>th</sup> of December, perhaps that was the occasion when Caburlotto made that fact really the item of his speech, nevertheless, as he was the director of the Institute, he might have spoken of the fact even in some other moments.*

*We are reporting the greatest part of the speech that although incomplete it appears very tormented as it has a double draft, we are reproducing the widest part. Substantially the two texts are equivalent except for a few terms that are not particularly meaningful (Arch. Gen. Cab., b. 4,21/2).*

And here, at the end, I feel the necessity of addressing you oh pupils of our homeland Institute, one more word to call for your attention on the evil event that moved so much the soul of the whole Italy.

You already prevent me and I see your eyes turned to the effigy of our beloved King Umberto I.

Ah! Unfortunately, that precious life was threatened, and a hand coward and killer without any disgust for the presence of the lovely and beloved Queen Margherita and of the still tender real prince, tried to end it.

Who was the unhappy one?

Unfortunately one of those beings who since childhood support a malignant character rather than correct it with the beneficial influence of Religion and work, they indulge in the arms of the most perverse doctrines seeking wealth rather than from industry and labour, better from the troubled and deadly plots.

My dearest young men I understand that the only remembrance of the detestable event moves your disgust and your blood freezes until almost to your heart; but it is your turn<sup>35</sup> you must make people understand, for what your are concerned, that if the Italian soil has had the misadventure to have a killer germinated, this soil has the whole attitude to give really Christian men, honest and laborious citizens and faithful subjects.

For the grace of God and for the munificence of those pious men who bequeathed this place, you are receiving here a moral and religious education and an education on arts that will ensure your future, so take advantage of this and that and compete in the love of the good formation of your heart and learn the craft with the zeal that your educators and teachers ensure when they are teaching to you. Then Institute Manin can be proud of its results because it will offer the State and society some men worthy of the Religion that they profess and of the august King of whom they are subjects.

Then when you are out of the establishment, remember oh young people that you can meet someone who dislike Religion and Prince and then you have to show how you were taught, firm in the feeling of Christian faith and of a true love for your country, with frank word and courageous heart you must proclaim that as Religion is the most precious treasure the Christian possesses, so in the social order our King Umberto I with his august wife are the real support of the welfare of the country.

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<sup>35</sup> In the second draft he continued: "...you were singing around the sacred altar the thanksgiving hymn for the protected existence of our king, but remember that in you this noble sentiment must be perennial. Unfortunately the number of evil people does not diminish!"

Repeat rightly the sublime phrase that our Majesty the August and intrepid Queen used at the time of the terrible danger, and say from the depths of your soul "Save our King."

Prepared with this education, enforced with a strong purpose, confirmed with a fearless and industrious life, certainly without hypocrisy will come from your heart, from your lips the ... phrase: "Save our King, long live the King, long live the Queen (long live the young Crown Prince)."<sup>36</sup>

## 6

### THE DUTY TO CORRECT

*The occasion, for which Caburlotto wrote the following notes, doubtless was a sermon or a religious-educational meeting for an audience of adults and parents in particular.*

*Inspired by a biblical passage and proceeding with an interpretation of a moral applying method - as it was custom to perform the biblical exegesis in the nineteenth century - he reveals his beliefs about the problem of correcting children.*

*Though this speech is of a different nature from the previous ones, the subject matter justifies its presentation in this context.*

*The speech is presented entirely, although the second part is really just schematic for an oral performance, as the traced notes make us perceive the possible interesting developments.*

*The speech is not dated; the original is in Arc.Gen.Cab, b.4,21/3.*

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<sup>36</sup> In the other possible conclusion, Caburlotto repeated the invitation to his boys to make themselves capable for a social goodness: "And you, oh young men, cultivated in the moral religious and rightly political sentiment, glow in this crowd and with an irreproachable life, an assiduous work, with a right love for your country, without hypocrisy, you will be able to cry with all your heart, Long live king Umberto I".

Predixi enim ei quod iudicaturus essem domum ejus in aeternum propter iniquitatem eo quod noverat indigne agere liberos suos et nun corripuerit eos.

(ai Regi capo III, 13)

And here, my lords, the mankind of the century we are living in, has the destiny of living the impudence of asserting that it is an injustice to punish the faults of our young children, and that it is an injury to inflict any punishment on those children that have not the possibility to have an equal treatment in defence. Absurd bestial, that not even those so many sophists that preceded us in the past ages might have imagined.

Against the mockery of these imprudent people one day will rise the republics, the legislators, the philosophers of all the times to repel this statement, son of impiety that, under the mask of a civil and sentimental thought our modern men profess to the detriment and mockery of Religion, of the republic and of any social duty.

Athens will raise and it will say how, once she had lost the severe education of the young, she had lost also any glory, Rome will raise and it will say how, once the severe culture of the young had ceased, for her ceased every sturdiness that used to form so many heroes as were the children of Romolo. Catone, Temistocle will teach how, with an appropriate correction, we could support the imprudent foot of the imprudent young.

And if, oh revered, this principle is not for all and as I hope the major part of it will be despised, I think that a great number of parents behave badly on the important matter of the education of their children.

I'm not talking about those who flaunt a cruelty out of time and without reason, neither of those who, when they are correcting, become a stumbling block for their children because of the perverse way in which they behave in the correction, but I am speaking of those who, for their age, forgive passions and let swarm every fatal appetite in their children.

Parents who are listening to me here, listen how the Lord treated the high priest Eli (because he had punished his ...) for being lazy on the crimes of his children, and worry for you and for your children. I will not do anything but tell the story, adding, as is the custom, a reflection. Please be patient to listen to me and you will have a salutary lesson from this.

Although Samuel was a young man, he gave glory to the Lord in the divine ministry under the eyes of that old high priest. Oh how good it was to see the good boy who, having worn the ephod of the Levites, was around the divine tabernacle night and day. Oh how well he was learning the precepts of the law and the ceremonial of the Levitical order.

Since that time he was being trained to modesty of behaviour, to keep the temple free from any impurities, to keep the sacred fire lit, and to manage each of his business, completely conscious that, in the holy place where he was, there was the home of God's majesty.

And in that way he was growing older, and knowledge and holiness were rooting more firmly in his heart so that God and men were grateful to consider as the sacred text says, "puer et enim Samuel proficiebat crescebat et tam placebat Domino quam hominibus." Instead Ofni and Pincas, sons of the pontiff, were perverse and immoral, and never ameliorated, though they were living in a holy place, so that the Scripture considers them with the hateful name of sons of Belial, which means foul and lost, they were such to show with facts that they denied the Lord they were serving.

They were the scandal of all and became a stumbling block for the people of the Lord. They did not deal with the law or with the ceremonies, and they needed only to have a good meal at the table. Not even the women who lived in the sacred threshold of the temple were safe so much so that is true what the saying says: the corruption forms very badly in the excellent. While people exhibited their offer, those two took what was better as their prey, and took also what was intended to serve the divine sacrifice.

You know that in the sacrifices of the Jews, according to his power the donator offered the altar either a one-year lamb, or an ox, or some

turtles, or a pair of doves or something else according to the Law of Moses, and these animals were killed and burned to the Lord.

In some sacrifices, like the holocaust, the whole victim had to be consumed, in other sacrifices, like the peaceful sacrifice, the victim was burnt and part left for priests and the Levites' use, for example in the peaceful sacrifice the chest and shoulder of the victim was left for the priest.

Now these sacrilegious, not being satisfied with what was due to them, sent the servant with a trident, and he removed from the pot the best and what was more pleasant for the palates of the greedy priests. Similarly with an impolite manner the servant told the man that was offering a sacrifice: give me the meat for the priest not cooked but raw because I want to prepare it for my master according to his taste. And denying the devout Levite with good manner, far from getting angry, he added: either you give me it or I will take it myself.

For this reason the people were so shocked that no victims were offered to the Lord any more, and the crowds left the temple and the Scripture titled the sin of these children with the name of the great crime beyond measure: "Erat ergo peccatum puerorum grande nimis". The old father heard the lamentations of the people from afar, but he did not take great care to remove the scandal. One day with so quiet and peaceful tone he only said to them: Why, oh my children are you doing this? I feel that in front of the people you are accused of bad actions. Oh beware because I feel that you are abusing your power on the people of God, if a man sins against another man God can calm down, but if you commit crimes against God, who can give atonement?

After the indolent reproach of the father there did not follow, as one should expect, any correction, and God the Lord left them abandoned to their damned sense.

And it was such a sad consequence for the wicked as Wisdom says, that when the wicked reaches such sign of malice, it is not wise to awaken him to reflection.

And the Lord wanted to make the old priest hear the voice of justice, wherefore one day came to him in His name, a prophet whose

name the Scripture does not say, nor in any way we could investigate on it. I'm not saying that it was either the priest Finees, or Samuel how interpreters would say, I just say, as the sacred text says, that he was a man of God who thus reproached the lazy old man: - Thus says the Lord! Ever since you were slaves in Egypt under the Pharaoh, have I not elected among all the tribes of Israel your family so that it might give me priests for my tabernacle and might ascended to my altar and burn incense and bring the ephod before me and had a portion in all the sacrifices, so why did you give a kick to my victims and my gifts, if you had more respect for your children than for my glory, and you have fattened with the first fruits of my sacrifices. I said to make your family priestly forever, now far from me that proposal, he who gives glory to me will be glorious, and he who despises me will be abject. It 's time for revenge and I will cut off your arm and the arm of thy father's house, nor will there be those who grow old in your family, you'll see other priests amid the prosperity of Israel. And as your greatest punishment, I will not take away every descendant of yours from my tabernacle; soon your grandchildren will die on their manhood. The first sign will be when your abuser children Ofni and Pincas will die on the same day, and I will create a faithful priest according to my heart and he will walk on the paths of justice, and your descendants will ask for the bread of charity and for a priestly portion to avoid starvation.

..... The Lord after the mercy for the house of Eli for the fact that religion in the temple and among the people had failed so it did not happen any more to see a vision or very rarely.

And one day, while the old priest was quite in his room, and he was sitting, blind for his age, before the divine lamp might die down, that is to say at nightfall, the young Samuel is called by the Lord while he was sleeping in the temple by the divine ark.

He, the obedient servant, raised quickly at once to the divine call and, as he was not experienced to the divine talks, he believed that the priest had called him and approached him - I'm here, you called me, tell me what you want.

The old said: - Go to your rest as I have not called you.

The Lord calls him again and he again goes back to Eli who drives him away in the same manner and so it happened a third time.

But then, the old, who had known the divine word, realized that the call was real, and more than human, he added: - Return to your rest, but if that happens again that you hear someone calling for you, ready answer: Here, Lord, your servant is listening to you faithfully.

What Eli had suggested to him, Samuel did to perfection, and the Lord was pleased again to make his voice heard and Samuel answered ready: - Speak Lord, your servant is listening.

So spoke the God of hosts and said: - The ears of anyone who will listen to the decree I am going to promulgate will burn. Against Eli the punishment given will be put into execution, he will be punished severely because, knowing the crime of his children, he has not beaten them with the rod of correction. Now it is no time for atonement any more, nor will be victim or gift that may placate me.

Samuel listened and fell asleep, because that is the nature of divine visions as to leave neither dejection nor disturbance.

However, he said nothing about the vision to the good old man for reverence.

But this believed that a vision must have been manifested, he called him and said - Tell me how the Lord spoke to you, tell me the truth or the harm that is threatened will fall upon you if you hide me it.

Samuel spoke and, after saying the vision as he had to, sincerely, the old man repented of his indolence said: - It 's the Lord, might his will be done.

A few months later came the Philistines in Afec to declare battle and Israel deployed its troops at the place named as it will be seen later, stone of. and gave battle.

Israel had and withdrew, saying: - And as the Lord beat us let's take with us the ark of God as we will fight strong.

Ofni and Pincas came were with the ark of the testament, then the Philistine cried with joy, and worried for the merriment of the people of God, because he had heard that the ark of God had come and said: - Who will save us from the hands of the God .....

But then some others more courageous said – Fight strong.

They came to battle and Ofni and Pincas fell dead, the sacred deposit of the ark was lost, and when Eli learned that he fell dead.

The wife of Pincas died titling her son.

Lot is sleeping dishonoured.

Noah is sleeping, is vilified.

David allows Amon.

We need vigilance, we need correction.

We need example and charity

Tobias .....

Elkanah and Anna .....

Beginning- it is necessary to renew it giving the description of the excessive indolence of the ...

The first point ends by saying that Eli will have surely informed his sons about the reproach of the prophet, but " *corruptio optimi fit pessima et impius cum in profundum venerit contemnet.*"

The second point ends with a brief observation of the punishment that after Eli's example He will give to the lazy fathers.

The third point to give a quick method of education by providing the good example with Tobias, the vigilance with Lot, and Noah and the fortress: David with Tamar and Ammon.

Fortitude in correction must be discreet.

## II. REGULATIONS

If the educational work is primarily a problem of relationship among people, it is as important that an educational institution might be ordered through specified, relational, balanced lines.

Caburlotto felt as a duty of seriousness the necessity of indicating in precise Regulations the guidelines for his institutes.

These documents, by their nature sterile, however reveal the deep humanity of this educator who never intended to superimpose the organization to the person, but rather he wanted, through some behavioural rules, to make the educational institution more humane and more liberating.

### 1

#### MALE INSTITUTE MANIN

*Although this is not the first in the chronological order, we want to begin the presentation of the regulations starting from those of the Male Institute Manin as completion of what we have already been able to know about Caburlotto's ideas on the boys education through the speeches for the awards of the pupils of this institute.*

*Once the reform of the institute had been started, and after verifying its efficacy on the formative plan, in 1874 the Congregation of Charity entrusted Caburlotto with the task of tracing new Regulations for the institute, he did that immediately availing himself of the collaboration of the Technical Inspector for the technical department.*

*Nevertheless those Regulations were not published for the reorganization of the Charitable Works that was in progress at that time. Actually in the ten-year period 1870-80 there was a great and vivacious debate on the organization to give to the welfare Institutes, on the opportunity to privilege professionalism (technical preparation) on educational aspect (human formation). We have clearly perceived in his speeches the echo of this debate, where Caburlotto decidedly sides with the priority of education,.*

*The rough copy of these Regulations is in Archivio Generale Caburlotto 4,19/2, the original in Archivio Istituti di Ricovero e di Educazione in Venezia (b. 1/m/16, dossier 1/2).*

### *Purpose of the Institute*

Our homeland Institute Manin in the intention of its worthy testators, wants to give our Country a choice of citizens that might be its decorum both for their sound morality, and for the well-learned cognitions of arts.

In order to obtain surely the fruit of the studies, some internal well precise regulations must be established, with the series of regulations for the workshops.

The undersigned has been entrusted with the task of drafting them, and I am willingly presenting them, I know that they are not probably the best ones, though they have been made with the best intentions.

The internal regulations are divided into three parts: the first is about the duties of the managing staff, the second determines the duties of pupils, and the third exposes the system of rewards and punishments.

The appendix adds the regulations of workshops compiled after the rules drawn by the Technical Inspector.

#### First part

##### Managing Staff

To have a sure organization of the institute, the following offices are necessary:

Director

Deputy Director

Technical Inspector

Book-keeper

Writer

Drawing teacher

Primary-school teacher

Shop foreman and Second foreman for every trade  
Supervision prefect for every twenty pupils  
Cook and attendant  
Nurse  
Cloakroom attendant and steward  
Caretaker

### 1. *The Director*

1. The Director is the soul of the Institute and its principal conductor and all the staff must be modelled with courage following the rules that he establishes in harmony with the statutes.

2. He takes care that the establishment may flourish more and more interpreting in accordance with the Technical Inspector of the Congregation of Charity those measures that might be claimed for the best course of arts.

3. He is responsible for the execution of the Congregation of Charity resolutions.

4. He is responsible for administration, signs mandates, orders purchases, revises the purchases for the boarding school, organizes things for the needs of workshops with the Technical Inspector, determinates about the opportunities of the staff, of the foremen and of the pupils working hours, except for the hours established in the regulations.

5. Concerning the employment of employees, of foremen and of all the staff, the Congregation of Charity submits it to the Director's evaluation about morality.

6. He can leave the Institute only for two days, after the permission of the guardian Presidency.

7. Besides housing, lights, fuels and alms of the Mass, he has a monthly allowance of ... Italian liras

## *2. The Deputy Director*

8. The Deputy Director represents the Director in all the Institute needs especially during his absences; but he does not act independently, but he is comfort to his orders completely.

9. He teaches Catechism and he takes care of all the religious practices that are suitable to a well-ordered Catholic establishment.

10. After speaking with the Director, he distributes the staff, he concedes leaves and provides to the pupils' needs.

11. He oversees the oratory, the infirmary, the wardrobe, the larder, the refectory, the dormitories, the courtyards, the pupils room for visits, the door and he keeps an eye on the workshops in relation to discipline. He provides in the eventualities and reports about it to direction.

12. He cares for the distribution of food in accordance with the diet table and in case of difference he speaks with the Director for due measures.

13. He does not go out of the Institute if not under the Director's permission and if he needs a very long absence, the Director shall inform the Presidency about it.

14. Besides housing, lights, fuels, alms of the Mass, he receives a monthly allowance of ... Italian Liras.

## *3. The technical Inspector*

15. The organization of the workshops and the good result of the pupils' profit are entrusted to the Technical Inspector. See Appendix. Morality and discipline are always under the direction control of both the foremen and of the pupils.

## *4. The book-keeper and the Temporary Employee*

16. After the Director, the Bookkeeper responds for the good keeping of the registers of the workshops as well as of the boarding

school, and he takes the management and cash that are not separate at all.

17. Together with the Director, the cloakroom Attendant and the Steward the Bookkeeper manages all the needs of that branch management.

18. He takes account of incomes and expenditures. He admits only the expenditures made under the order of the Director.

19. If necessary, after the request of the Director, he lends himself also for internal discipline.

20. He stays in the establishment at all times when the workshops are open and in public holidays according to the needs that the Direction might have.

21. The salary of the bookkeeper is of monthly ... Italian liras

22. The Temporary Employee assists the Bookkeeper in the work of administration.

23. He's in the office from 9 am to 4 pm.

24. He gets a monthly salary of ... Italian liras

##### *5. The drawing Teacher and the Primary Schoolteacher*

25. For the drawing Teacher the rules are indicated in the appendix, always considering that the discipline depends on the Direction.

26. The Primary Schoolteacher faithfully exhibits his lessons to the pupils for three hours in the weekdays, in the holiday for two hours that are destined by the Director according to the needs of the establishment.

27. Besides the subjects prescribed by the government programmes, he teaches the first notions of geography, the principal events of the history of our country, the most necessary notions of hygiene and in the end the rules of good manners.

28. Every month he accounts for the pupils' profit to the Direction

29. He disposes the pupils for the first days of August so that they are ready for the yearly examination.

30. After the examinations the Primary Schoolteacher has a fifteen-day holiday.

31. The monthly salary of the Primary Schoolteacher is of ... Italian liras

## 6. *The Foremen and the Deputy-Foremen*

32. Concerning arts the Foremen and the Deputy-Foremen depend on the Technical Inspector, and the rules for them are indicated in the appendix. Concerning morality they depend on the Direction to which they respond for their responsibility.

33. They use lovingness to penetrate the pupils' soul so that they may get affection for their teachers.

34. They demand morality with rigour and they do not leave them to go away from the workshop without permission.

35. They inform the Direction about the discipline of the pupils every week and whenever it is necessary.

## 7. *The supervision Prefects*

36. Prefects always live together with the pupils and therefore they must be models of virtue and perfection.

37. They are responsible for pupils' morality and good manners.

38. They prohibit any indecent acts and words. They do not allow pupils to go away from them without permission, and even less two or three boys to remain alone.

39. They depend on the Direction for the entire Institute needs.

40. They keep clean the dormitory and look after the pupils to take care of clothing and beds.

41. In case there might be any disorder they relate it to the Direction.

42. They follow the time established by the Director, and in case of unjustified and proved absence they are subjected to *puntatura*. ("*puntatura*" refers to a use of the canons or of other similar

aggregations or jobs. They had a benefit (a house or a monthly allowance) to which they were entitled when they fulfilled the duties involved in their office. For example the canons had to take part to the Divine Office, to the canon Mass every day, they had periodical meetings, etc. When they were not present, their absence was marked by a point (a sign) called *puntatura*. In short it was a memorandum for possible reductions of salary. Editor' s note).

43. They are obliged to go to the Direction every time they enter or leave the Institute

44. They have the right to housing, lodging, to the *bonetto* with a monthly salary of ... Italian liras

## 8. *The male nurse*

45. The nurse takes care of the patients, he gives them the proper remedies with exactness in the manners and times ordered by the doctor, and he has the care to provide for them completely.

46. When there are patients in the infirmary he only moves away from the establishment for two hours a day, hours that are assigned by the Director who provides for replacement.

47. When the infirmary has no patients the nurse takes care of the home needs and follows the timetable like the Prefects, following the orders of the Direction.

48. He always keeps in perfect order and cleanliness his office environment.

49. He has the right to housing, lodging and *bonetto* with a salary of ... Italian liras

## 9. *The cloakroom Attendant and the Steward*

50. The cloakroom Attendant assisted by the Bookkeeper takes a regularly stock of the wardrobe objects and he is the responsible for the Direction.

51. Through sheets of counterfoil and receipt for the patching and for the laundry, he prepares the notes that must be checked and signed by the Director for both the exit and for the return.

52. He assists the Direction in classifying objects every three months, if they are good, suitable to be patched or eliminated.

53. He keeps the register in complete evidence.

54. The Steward, that is the same cloakroom Attendant, after the Direction has established the regularity of the quality, is entrusted with the food and fuels and he administers daily, assisted by the Bookkeeper who keeps the register, what is necessary for the refectory always after the orders of the Direction.

55. He helps for small daily buys and for all that he can do more for the good order of the establishment.

56. For the timetable he is at the disposal of the Direction.

57. He has accommodation, meals, bonetto and a salary of ... Italian liras

#### 10. *The cook and Attendant*

58. The cook distributes the food well, according to the dietetic schedule after the Direction orders.

59. He must be exact with the portions both for the staff and for the pupils with no special consideration for any person.

60. He informs the Director in case of complaints.

61. He excludes from the kitchen anyone who might demand to enter both of the staff and of pupils.

62. For the timetable he is at the Director's disposal.

63. He has the right to housing, meals, to the kitchen overall and he receives the monthly salary of ... Italian liras

64. The Attendant depends on the Cook for the administration of food.

65. He deals with the cleaning of the kitchen and of the refectory and of all the relevant utensils. For the cleaning he is subject to the supervision of the Cook and of the Steward.

66. For the timetable he is at the disposal of the Director.

67. He has the right to housing, meals, to the kitchen overall and he receives the monthly salary of ... Italian liras

#### 11. *The Caretaker*

68. The caretaker oversees the entrance of the establishment.

69. He informs the Direction on the persons who enter and must accept them politely.

70. He watches so that nothing may go out or enter without reporting it to the Direction.

71. He does not give the door keys to others without the consent of the Direction.

72. He opens and closes the entrance door at the times established by the Direction

73. The Caretaker will go out one hour in the morning and two hours and half about in the evening according to the decision of the Director. In case of absence he is subject to puntaura.

74. He has accommodation, meals, and a bonetto and ... monthly Italian Liras.

## **Second part**

### **Pupils' duties**

From the various occupations of the pupils there come out the special obligations that are written in the following paragraphs:

#### 1. *The oratory and practices of religion*

75. The pupil, not for habit or as a consequence of coercion is involved in religious practices, both for the soul's need and for consciousness, as without the feeling of piety we can hardly find a useful and honest citizen.

76. The religious exercises are established by the Director and their practice is entrusted to the care of the Deputy Director or of the Prefects.

## *2. Primary School and drawing*

77. The pupil must follow the Primary School and drawing studies according to the obligation of his state.

78. He learns the laws of discipline, politeness and good behaviour in the school.

79. He who does not take advantage becomes guilty, and the Direction must undertake the necessary measures.

## *3. Workshops*

80. The pupil in the Workshops is preparing himself to become a laborious artisan, and so since his early years he must get busy with the work with engagement in learning and with alacrity in executing.

81. Everyone must compete for the best result, thinking that later on, as a result, he will obtain a more respectable and less poor life.

82. The pupil looks at his Foreman as a second father, he loves him, obeys him.

83. In the workshop the pupil can only speak of things relating to his profession and under orders of the Foreman.

84. The undisciplined pupil who spoils the objects of the workshop guiltily is proportionately punished.

## *4. Refectory*

85. In the refectory the pupil receives his food with gratitude and politely.

86. He is not permitted to complain about food. In case of any real need he can respectfully, through the prefect, send a request to the Direction.

87. At lunch and dinner one of the pupils reads some instructive readings, and the others keep silent.

### *5. Dormitory*

88. In the dormitory the pupil must keep silent and still, scrupulously.

89. Any act that may compromise discipline and morality is punished proportionally.

### *6. Recreations and promenade*

90. In the hours of recreation pupils are busy with the gymnastic movements or military exercises, and there are also permitted games that are suitable to refine the spirit.

91. Dangerous movements or rude games are not permitted and even less if they do not inspire morality.

92. In the promenades of the holidays the pupils walk with brisk step and dignity.

93. It is forbidden to any pupil to speak with people that have nothing to do with the Institute and to go away from the company.

94. The Prefect receives the order for the time and for the streets for the promenades.

### *7. Visits.*

95. Once a month pupils are permitted to go out according to the orders of the Director who establishes a constant method.

96. Only the visits of relatives and tutors are permitted.

97. The pupils cannot receive anything secretly, and not even any food except fruit and doughnuts.

98. The visit supervisor takes the money given to pupils and it is delivered to the office so that, according to the chance, it may be invested in a saving bank.

99. During visits the speeches and actions that may offend although slightly the morality and the discipline of the establishment are forbidden.

100. In that case the Direction may suspend the visit.

8. *About the care that the pupils must have for the objects that are given them in use.*

101. Pupils take care of their bed, clothing, and of the books that are given them for their needs.

102. They are responsible for them so that they may not be spoiled for their thoughtlessness and for malice.

103. Every week there will be the visit of the Deputy Director to establish whether the pupils have done their duty, and in case of fault there will be a disciplinary action of the Direction.

## **Third part**

### **Prizes and punishments**

In order to keep the good discipline and the happy organization of the Institute it is useful to encourage the good and diligent pupils through distinctions and prizes, as well as to correct those bad and negligent through corrections and punishments. For the purpose we are prescribing the following rules.

#### *1. Prizes*

104. After the reports of the Deputy Director, of the schoolteacher and of the prefects the Director takes into account the profit, politeness and morality of the pupils and for the best ones he registers a honourable note monthly.

105. At the end of the school year, after consulting the Deputy Director and the Primary School Teacher, he awards a prize of thirty liras and an accessit of fifteen liras for every class.

106. For the prizes of workshops see appendix.

107. In order to let the pupils obtain the prize both for the school and for the workshops, it is necessary to have the qualification of morality and politeness.

#### *2. Reprimands and punishments*

108. When the pupil has been instructed in the doctrines of morality and duty, if he does not take advantage of the practice he is urged through paternal admonitions and exhorted to get on the good path.

109. In case he will not bend to loving admonitions strict corrections will be used by the Direction.

110. If the pupil is still recalcitrant albeit reluctantly, the Direction shall proceed to punishment.

111. The punishment gradually consists in the deprivation of recreations, visits and walks and then there comes the deprivation of food, and finally the seclusion in the *camerino* ( a small room editor's note). Humiliating punishments are excluded and namely beatings in any form.

112. If it is impossible to reform the pupil, and indeed it is determined that his presence may cause damage to the other pupils, the Director proposes a detailed report of dismissal to the Congregation of Charity.

113. The reasons for dismissal are:

- a) The depravity of costume with speeches and acts that endanger the morals of other pupils.
- b) The pertinacity to insubordination after all the means of reform have been carried out.
- c) Seduction to indiscipline.
- d) Recidivism in thievery.

## **APPENDIX**

### **to the internal Regulations that is Rules for Workshops**

#### *1. The Technical Inspector*

1. The organization of workshops is entrusted to the Technical Inspector and the responsibility of the good performance of the work falls on him.

2. He proposes to the Director everything he believes that is useful to the progress of arts.

3. He orders the works to the Foremen that depend immediately on him concerning the workshop.

4. He supervises so that the Foremen and their Deputies distribute the work to pupils well, that is to say, according to their ability.

5. In the absence of commissions he sets in agreement with the Director the works to be made on behalf of the institute considering

the graduated instruction of pupils and at the same time, the possible usefulness of the administration.

6. He assigns the job to the pupils according to their physical and intellectual strength, and in case of need, in the first year of education he moves them from one to another workshop.

7. The Direction for the recruitment of the workshop Foremen and Deputies hear him, in consideration of their capacities in the craft.

8. He oversees on the proper use of raw materials.

9. He draws up contracts to purchase raw materials, he countersigns money orders, fixes the prices of works.

10. Every working day he visits the workshops as much as it is necessary to the proper organization of trades.

11. The salary of the Technical Inspector is established in monthly ... Italian liras

## 2. *The Drawing Teacher*

12. The Teacher of industrial artistic drawing trains his pupils through the following method:

13. First course. Elements of geometric freehand drawing starting from lines and continuing with the geometric plane figures until the carrying out of ornament taken from prints and simple outlines.

14. Second course. Elementary study of architecture, perspective and theory of shadows. Geometric solids. Continuation of ornament taken from good prints and plaster casts. In this course carvers are taught the modelling of plastic.

15. Third course. Study of ornament in watercolour different styles. Delineation of subjects drawn from classical works and from good authors. Also drawing is taught in harmony with art.

16. The Drawing Teacher is obliged to teach for two hours.

17. He receives the salary of monthly Italian liras ...

### 3. *Foremen and Deputies.*

18. Foremen and Deputies depend on the Inspector for the technical part.

19. They teach the theoretical-practical notions on the choice and use of processing materials, they gradually train pupils in the arts, and they see the good order of the workshops and are guarantors of the raw materials and of the trade tools.

20. They inform the Inspector on the pupils' profit, so that he can provide for their progress if they give good results, or in case of lack of ability he can replace a different work or trade. The exchange of trade can only take place during the first year of education.

21. The Foremen cannot wander off the teaching methods drawn by the Technical Inspector and they guide pupils in their work always harmonizing with the school of artistic drawing. With this system, pupils at the end of their education can become good craftsmen and then with practice they become artisans of uncommon value.

22. The Foremen are obliged to a timetable of ten hours and a quarter, and in case of unjustified absence they will undergo a *puntatura* ("*puntatura*" refers to a use of the canons or of other similar aggregations or jobs. They had a benefit (a house or a monthly allowance) to which they were entitled when they fulfilled the duties involved in their office. For example the canons had to take part to the Divine Office, to the canon Mass every day, they had periodical meetings, etc. When they were not present, their absence was marked by a point (a sign) called *puntatura*. In short it was a memorandum for possible reductions of salary. Editor's note).

23. The salary of Foremen is assigned in monthly Italian liras ...

24. The Deputies depend on the Foremen, they supply them in case of absence and assist them in education and in all the workshop needs.

25. They are subject to time and *puntatura* like the Chiefs.

26. The salary of the Deputies is of monthly Italian liras . . .

#### 4. *Awards for workshops*

27. To encourage the pupils in the love of their art and to promote a noble competition, the Institute grants awards each year.

A. An annual premium of a hundred liras for the pupil that among the others of the last year reported in each single year more notes of distinction for good behaviour, diligence in work and quick-witnes in learning art.

B. A premium of thirty liras for each workshop and school of drawing to those that best distinguished themselves also for morality, diligence and skill.

C. In addition there are some honourable mentions with ten liras of gratification for those who compete with the first.

The prizes are awarded by the Director and the Technical Inspector, after hearing the Deputy Director, the Teacher of Drawing and the Foremen.

#### 5. *Workshops timetable*

From the 15<sup>th</sup> March to the 1st June

from 6.30 to 8.30

9 to 1

2.30 to 6.30

The school of Drawing and the Primary School take place during the workshop timetable

from the 1<sup>st</sup> June to the 15<sup>th</sup> August

from 6.30 to 8.30

9 to 1

2.30 to 6.30

from the 15<sup>th</sup> August to 15<sup>th</sup> September

from 6.30 to 8.30

9 to 1

2.30 to 6.30

from the 15<sup>th</sup> September to the 15<sup>th</sup> March  
from 7 to 9  
9.30 to 1  
2.30 to 7

The remaining hours are distributed by the Direction for all other needs of the day.

On holidays the get up time is delayed half an hour. The Direction disposes of the day for cleaning, for gymnastics, for lunch, for visits, for promenades for the practices of religion at the convenience of the establishment according to the change of seasons.

Prefects are assigned to their leisure an hour in the morning and three hours after lunch except for the watch day and holidays and holidays and when they may have to replace any teacher. In these cases they will have an only hour of freedom that will be determined by the Direction.

For the Caretaker is assigned for leisure one hour in the morning and two hours in the evening.

For the nurse is assigned as leisure one hour and a half in the morning and two and a half after lunch if there are no patients. In case there are any patients he is assigned only one hour and a half.

The other people of the staff are at the disposal of the Direction.

## 2

### **“CASA D’ASILO” FOR POOR AND ABANDONED GIRLS S. GIOVANNI DECOLLATO 1850**

The first educational institution in chronological order, to which Caburlotto dedicated himself, rose after his initiative and in collaboration with the parish, in 1850 in the territory of S. Giacomo dall'Orio where he, after having been co-operator for six years, had been parish priest for six months.

The sensitivity to the educational problems was, so to speak, innate in him. He received his early education in the Charitable Institutions of the Venerable Brothers Cavanis. When he was a Cleric he undertook to train religiously and academically

poor children. As a young priest he had followed the development of the Charitable Institutions of the Canossiane Sisters and the work of the Dorothy Sisters on the education of girls.

He could clearly see that the most pressing issue for the people of S. Giacomo dall'Orto, whose poverty forced the families to leave their children grow on the road, was just the educational one.

On the day of the "exam" to become a parish priest, on the 15<sup>th</sup> of October 1849, he wrote:

"Alas, how the sight of abandoned children and forlorn maidens moves to sorrow, they who know their ruin as their fathers never took care to teach them or at least to let them be trained<sup>37</sup>.

Not surprisingly, therefore, that he has put to work immediately, although with humble means: the help of two woman parishioners, the rent of a small house.

This was the original nucleus from which was born the Congregation of the Daughters of St. Joseph dedicated to educating girls.

The whole pedagogical teaching of Caburlotto for this institution and its woman collaborators was entrusted to the word, it was passed down orally, it is detectable in documents of different kinds, but not specific, so here we must unfortunately limit ourselves to once again present simple pages of a normative kind.

The "*Casa d'Asilo*" of S. Giovanni Decollato was constituted as a nursery and primary full time school (excluding meals) for day little girl pupils. In some exceptional cases were accepted some little girl as boarding school girls, but the environment was not suitable so the experience was short until there was a second institute in town that could provide for these necessities, the female Institute Manin.

In addition to the basic elements of literacy, were taught needlework, ironing, cooking ... that might have the girl pupils get used to conveniently run a house.

Particular emphasis was given to the religious and human education of the person.

The programs (of which only the first draft has reached us) will be updated and adjusted in relation to users and to the governmental dispositions.

Caburlotto initially wanted the woman teachers to be " among the most honest young women" in his parish, chosen by himself. But soon they appeared spontaneously, moved by "the spirit of vocation" and they formed the religious Congregation of the "Daughters of St. Joseph". For them Caburlotto wrote a rule, gave teachings and suggestions and they were entrusted with the operational management of four female educational institutions.

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<sup>37</sup> Archivio Storico del Patriarcato di Venezia, Archivio Segreto, *Sacerdoti 1800* ..., dossier *Caburlotto*

## EARLY INDICATIONS ON THE NEW FOUNDATION.

*One year after opening the Poorhouse for the poor and abandoned little girls of the parish (30<sup>th</sup> April 1850), Don Luigi Caburlotto will ensure the continuity of the new Institution through the purchase of the building.*

*But for this he needs funds that he tries to get even from the Emperor of Austria. On April 14th, 1851 he forwards a petition to Vienna, on June the 7th he informs of this the imperial Delegation in Venice with the following request, where, after the list of urgent economic needs, in hereck notes of summary he outlines the rules of the new foundation (Arch. Gen. Cab., b. 3,15/2).*

Imp. Royal Delegation!<sup>38</sup>

Ever since Providence had destined me to be a priest in the parish of S. Giacomo dall'Orio seeing the streets crowded with little girls abandoned, I advised to remedy any damages arising from such incident. It was again from the 1<sup>st</sup> of May<sup>39</sup> of the preceding year that I gathered in a small house of the vestry existing in the district of S. Giovanni Decollato, of which I'm paying the rent until today, I gathered some good young women that are living in a community life under religious norms in order to give with a spirit of vocation a culture suitable to the condition of the poorest girls, deprived of any vigilance.

The institute develops in the Lord's blessing and some generous hand helped me in the enterprise and also the very eminent Cardinal worthy of eternal memory<sup>40</sup>, did the same.

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<sup>38</sup> Venice was under the Austrian Government at that time.

<sup>39</sup> Writing to the civil authorities and sometimes even to the ecclesiastic ones, Caburlotto uses this date, but the whole tradition of the Institute agrees in considering the date of foundation the 30th April. The work started with the evening function of *fioretto* the evening before the first of May, so there is a contradiction in the two dates only apparently.

<sup>40</sup> He is Cardinal Jacopo Monico, died on the 25th April 1851.

But then, as now the house, for the narrowness of the place, was unable to provide for the abundant presence of these poor, and also for the acceptance of new teachers, so I presented myself to His Imperial Majesty Royal Austrian<sup>41</sup> so that he might condescend to protect this work so useful to religion, to the state, to society providing *with a capable country estate for use of domicile* and actually I was very consoled for the benign acceptance and for the flattering promises that made me also begin to foresee a good effect, because he sent my petition to the relevant departments for information.

So to give a precise detail of my petition, humbly and confidently I am informing this I.R. Delegation, that in order to provide conveniently for the work of the Pious House (orphanage editor's note) for usufruct I should need the country estate that surrounds the church of S. Giovanni Decollato that extends from the house no. 1710 until 1719. I want to inform, however, that under numbers 1710-11-12 there are only three small places on the ground floor, owned by the Commission of the Chapter Revenues that can be obtained at ease and at a miserable price.

The numbers 1713-1715-1716 are two poor little houses that belong to the very pious count Sceriman that would easily give them for this very saint reason.

Above these the little floor marked with the number 1714 belong to a parishioner a certain Mr. Fagarazzi very disposed to sell it at a very low price. In the end the numbers 1717-18-19 belong to the vestry-board that after a compensation declared to give them to the Institute.

The rent of all these number might be of Austrian Liras 70 per month and here we must calculate the sum for the predials, restorations and voids etc.

Here is the summary of my petition. When I obtained this country estate it will be my care to form through the internal religious and civil

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<sup>41</sup> His Imperial Royal Majesty Francesco Giuseppe. While Caburlotto was writing he hoped for a subsidy, actually he only obtained some praises and moral encouragements.

education a number of women educators in order to multiply the houses of education in the other departments of the town end even in other Countries that might desire them, firmly considering that those who might enjoy in the future of the succour of this institute will have to provide for the people to send there, for the rooms, for the maintenance and for what is indispensable for the foundation of other branch houses.

In the end I declare that the only purpose of this pious work is exclusively the culture of the abandoned girls.

*Principal rules of education.*

In the institute all the poor and abandoned girls are received, they are welcomed every day, no one excluded, they are welcomed during all the day except for the lunch time, they are welcomed from the age of five and even less wherever the development of their mind may supply.

In case they get married they are dismissed.

They are trained in every sort of work, but distinctly in what is indispensable for the domestic uses.

In case there might be any income from their works, this is used to dress the poorest girls although not with a direct obligation. Besides they are trained in reading and in the elements of writing.

Concerning discipline, the woman teachers have their internal regulation in dependence from the superior according to the most holy rules of the Gospel and even for what is possible, according to those that derive from the regulation of education in force.

The woman teachers cannot receive even the poorest retribution not even under the title of alms, from the parents or relatives of the daughters, and even less from the daughters.

Then, later, I will give these woman educators a titular name when the Institute has firmest roots.

The 7<sup>th</sup> June 1851 S. Jacopo dall'Orio

Don Luigi Caburlotto Parish Priest

## THE “DISCIPLINARY PLAN OF THE CASA D’ASILO”

*Caburlotto has the necessity of sending to the Imperial Royal Delegation the integral Regulation on the 25<sup>th</sup> of July 1851.*

*Unfortunately the whole dossier will be returned to the sender without any donation of subsidies considering the great number of petitions to which they would have to answer.*

*But for the knowledge of the beginning of the activity and of the educational thought of Caburlotto these documents are very precious for us (Arch. Gen. Cab., b. 3,15/3).*

### R. Provincial Delegation,

It is a comfort for the undersigned parish priest the liking manifested by the provincial college and by this R. Delegation to his project of instituting in this parish an orphanage for the girls abandoned to themselves and after receiving the revered ordinance dated 21<sup>st</sup> June present year, no. 8730-888 the writer wants to inform what follows:

1. He subjugates the disciplinary plan written in order to regulate maximally the above said house against the variations that will be claimed by the practical execution of these disciplines.

2. As we have hinted before, in order to constitute a place necessary to the number of the girls sheltered in this house, it would be necessary to have that country estate that is around the church of S. Giovanni Decollato that extends from no. 1710 to 1719 except fro no. 1714<sup>42</sup>.

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<sup>42</sup> As the proprietor of number 1714, Mr. Fagarazzi, did not want to sell it any more, here the request is excluded. The purchase will take place many years later.

So we should propose to rent, for the moment, the said places for five years and this would mean a yearly cost of A. L. 900 as emerges from the declaration of the concerning proprietors. Enclosure *A.B.C.*<sup>43</sup>

3. As these dwellings would be rented, so there would be no costs for their restorations as this would be the competence of proprietors.

4. The teachers and the servants are women that lead an almost monastic life; so everything is being done for vocation and charity<sup>44</sup>, no costs are needed and in case, the undersigned confides in the Lord in order to be able to face them with the spontaneous offerings of the believers.

All stated in advance and after weighing up duly, the humble undersigned declares that in case the magnanimity of our very pious monarch might dispose for a yearly subsidy of 350 florins for ten years, we could start in complete activity the devised orphanage with a spiritual advantage of the inmates and with a profit for the society and for the Catholic religion.

Venice 25<sup>th</sup> July 1851

Don Luigi Caburlotto Parish Priest  
of S. Jacopo dall'Orio

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<sup>43</sup> Enclosure A is the declaration of Giambattista Sceriman that says he is disposed to favourable prices “considering the religious and useful object” to which his property would be destined. Enclosure B contains the declaration of the Commission of the Chapter Incomes through its president Contarini and enclosure C the declaration of the vestry (see AGC, b. 5, 23/10).

<sup>44</sup> In the rough copy (AGC, b. 3, 15/3): “the teachers ... deal with the training of the young girls more for vocation than for gain, on the contrary, if it were so they would not do it”.

## **DISCIPLINARY PLAN OF THE “CASA D’ASILO” WHERE TO SHELTER THE POOR LITTLE GIRLS**

### *Purpose of the Institution*

The parish of S. Giacomo dall’Orio set in one of the least frequented places of the town, is for this reason one of the poorest parishes.

In it there are many families of simple well off people, that come from the provinces of Friuli and of Belluno, and they, in order to do their daily tasks, abandon their children who, becoming pray of idleness and vagrancy lack any element of moral and religious institution, and they are exposed for their inexperience, to continual dangers.

Religion would expect these children of both genres: males and females, might have a special care mainly by those who, for the duty of their ministry, are entrusted with the care of souls.

But as thinking to provide for all these children would be a weigh exceeding the small possibilities of the parish, so considering that the greatest evil of this debauched method of life is for the girls who insensitively pass to the loss of every virtue and later they fall pray to dissoluteness, we have determined to open a home of custody for these little girls, so that in all those hours when they are separate from their parents and relatives they may be instructed in the duties of religion, trained to the most ordinary female works and as well as to reading and writing.

### *General dispositions*

1. The parish priest by his priests, his vestry men and procurators<sup>45</sup> will be diligently busy in recognizing whether and which

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<sup>45</sup> The “procurators” were the responsible of every parish brotherhood for the poor, it was their duty to determine the persons in necessity, the subsidies that the general Commission of Public Charity put at their disposal every year.

girls are abandoned for more hours a day and abandoned to themselves, and it will be their duty to receive the little girls in the house opened for this matter.

2. All the poor and abandoned girls will be received at all times of the day in the above said house if they are five years. There will be an exception to the rule for those little girls under that age whenever their mental faculties are recognized as developed and suitable to receive instruction.

3. They will remain in all the times of the day, except for lunch and in the evening, in these times they will have to stay with their parents. This is also done for the good purpose of maintaining the affection among the fathers and their children.

4. The period of time when the daughters will be in the house will be proportionally employed, part in the religious instruction, part in exercises and in the domestic works, part in reading and writing<sup>46</sup>.

5. Whether there might be any income from the girls' works, this will be used to dress the poorest, and to institute a prize for the most diligent. But prizes will only consist in clothes or in things necessary to work.

### *About woman teachers*

6. The woman teachers will be chosen among the most honest and upright women of the parish and they will give their care only for charity and in order to give glory to the Lord.

7. The choice will be done by the parish priest after obtaining all the information on their conduct that may ensure him of their piety, capacity of teaching and charitable patience.

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<sup>46</sup> In the rough copy of 25th July (AGC b.5, 15/3) he wrote: "The duties of the boarding school girls consist in attending to their hands' work or to the most suitable job for their physical dispositions; and more the method for keeping and making clean a dwelling". And he added: "The teachers will have to educate these little girls with love so much in the above said objects and still in reading and writing and mainly in religion".

8. These teachers will have to depend completely on a superior that will be also chosen by the parish priest, and she will have the faculty of destining them to the different mansions.

9. The teachers will not be permitted to receive the least retribution, not even as alms by the parents and by the relatives of the housed daughters.

*About the Parish Priest*

10. The parish priest is the director and the soul of the institution; for this reason he will have to visit the house frequently, to assist every now and then to the exercises of instruction, to introduce those modifications that may be requested, not to permit the girls to be subjected to body punishments that may be either too humiliating or too severe, and he will get the house modelled under that charity and meekness, with which our Most Holy Redeemer modelled his suave religion.

Venice, 25<sup>th</sup> July 1851

Don Luigi Caburlotto  
Parish priest of S. Jacopo dall'Orto

**3**  
**COLLEGE S. GIUSEPPE AND SCHOOL OF  
CHARITY**  
**CENEDA (VITTORIO VENETO) – TREVISO**

After the request and interest of the Bishop of Ceneda, Manfredo Bellati, and of his clergy, of the podestà Francesco Rossi and of the people, in November 1859 Caburlotto gave life to a College for the daughters of well off families.

He predisposed programmes of primary school and complementary, specializing courses in different disciplines (music – painting – artistic embroidery – foreign language ...).

Near the College and with the economic support that might come from it, he opened a School of Charity free of any charge for all the girls who wanted to attend it.

The programmes were analogous to those of the Venetian Institutions, but in the calendar they considered the working activities of the families and the summer employment of the girls in the country works.

No regulations of the School of Charity of Ceneda is surviving, instead we know three for the College (1859; 1877; 1890).

Nevertheless we know the pedagogical-didactic lines of the two school institutions from other sources (registers – letters –chronicles).

## **REGULATIONS OF 1859**

*The nuns destined to found the College and the School in Ceneda might have reached the town on the 15<sup>th</sup> November 1859, but since the 20<sup>th</sup> of the previous September among the people there had been the spreading of a very short normative program for the College.*

*It deals almost completely on some information dedicated to arouse the interest of the people.*

*The document is in the Episcopal Archives of Vittorio Veneto (rub. VI, b. Figlie di S. Giuseppe).*

## **INSTITUTE OF EDUCATION IN THE COLLEGE OF THE DAUGHTERS OF ST. JOSEPH IN CENEDA**

### *Rules*

1. Here are admitted the civil girls, sound, not younger than seven years and not older than twelve, and having the certificate of Baptism and of vaccine, made with a positive result.
2. The accepted girls will receive besides the religious instruction the relative training for the three major elementary classes and for the

works pertinent to their condition. French language will be taught and they will have the elementary lesson of geography and history.

3. The service will consist in a breakfast of milk and coffee, in a lunch of a soup and two dishes and of fruit, in a dinner of a soup and of a dish.

4. The boarding schoolgirls will have to wear a black dress uniform of wool in winter and blue uniform of *cambrich* in summer. Then they will have with them their sufficient trousseau, as well as an iron bed with a straw mattress, blankets, a wardrobe and something more that may be necessary.

5. Methodically the girls will be visited only by their close relatives and in case of serious illness their parents will be permitted to visit their daughters in their bedroom accompanied by the nuns with the superior's permission. Thursday, every fifteen days, provided it is not holiday, and in that case the following day, from ten a.m. to twelve is destined to the visit. For the parents living far from the city there will be the right cares.

6. The yearly board consists of Austrian florins one hundred and sixty eight to be paid in advance in two instalments every six months. The costs for the doctor, medicines, mail, books, objects for work will be on charge of the families of the boarding school girls.

N.B. The College will open on next December.

The 20<sup>th</sup> September 1859

## **REGULATIONS OF 1877**

*The second regulations for the College that has been found in the central Archives of State – Rome , is accurate, articulated, complete.*

*In the Italian regime the College was subjected to strong criticisms by some governmental inspectors of anti clerical feelings, so much that Caburlotto was forced to a real self-defence that is indirectly perceivable in the text.*

*The following document was sent through the provincial director of education of Treviso to the Ministry of the Public Education in Rome together with a correspondence of accusation-defence.*

*From Rome there was not a continuation of the enquiry, evidently this was the fruit of some ideological stunts, therefore the Regulations remained in the Archives of the Ministry.*

## **INTERNAL REGULATIONS OF THE BOARDING SCHOOL OF THE DAUGHTERS OF ST. JOSEPH IN VITTORIO – CENEDA**

### *1st Paragraph – Purpose*

art. 1 The institute of female boarding school of the Daughters of St. Joseph has the purpose of the religious, intellectual and physical education of girls. While it intends to form the woman to piety and to the deep moral sense, it instils in her the affection of the family and of the home country land, and predisposes her to the fulfilment of her very important duties.

### *2nd Paragraph – Direction*

art. 2 The founder most reverend Monsignor knight Luigi Caburlotto is the moderator by right and for the matter he nominates his successor in due time. It is the director who orders the moral, physical and economical organization of the boarding school, and to watch so that education is given precisely and fructuously in accordance with the Governmental programmes. For the execution of his orders he has a directress, who in his name and through his authority directs the teachers, the pupils and the staff.

art. 3 He nominates the directress, the woman teachers, the overseers, and excludes them whenever it is necessary.

art. 4 He receives and controls the receipts and payments accounts for the ordinary fees and provides for the extraordinary ones.

art. 5 The directress acts for the good organization of the college with the authority executive of the regulations.

art. 6 The directress is the responsible of the morality of the teaching staff, of the girl pupils and of all the woman servants, so with a supreme care she watches over them, directs them and provides for all the moral and material needs.

art. 7 She receives every week from the woman teachers and the overseers to the discipline, the oral reports on the profit in studying and in the works and on the conduct of the girl pupils. She keeps a secret register where to note the relevant emergencies and she is in contact with the parents and tutors for what may concern the well being of the girls.

art. 8 She influences the soul of the boarding school girls so that they can be formed to a sound piety for God, to a vivid affection for their parents and families, to a deep feeling for the duty and for a real love for their Country. And she does this not only by herself, but also by the woman teachers and the overseers. She forbids the spirit of cloistral proselytism.

art. 9 She disposes of the woman teachers so that education can be given with profit, she assigns the timetables, and she obeys the system of teaching for every subject, from this there comes a surer instruction.

art. 10 She has a special care that in the boarding school the girls can speak a good Italian language, and for those who have the capacity, French language in the proper days.

art. 11 She chooses the times of recreation, and establishes the method of life suitable to make the stay in the boarding school suave and pleasant.

art. 12 She oversees the dormitories, the refectory, the wardrobe, so that anywhere cleanness may be intensified, as this is so necessary to hygiene. In the summer season she orders the general baths to the girl pupils.

art. 13 In case of the girl pupils' illness, the directress without any extension invites the relatives or tutors to visit the daughters, and for the measures that would be necessary.

art. 14 She nominates a vice directress so that she may assist and represent her in the many commissions of her office.

### *3rd Paragraph – Spiritual Director*

art. 15 The spiritual director has no duty inside the boarding school; he only assists it for the functions of the church and for confessions.

### *4th Paragraph – Teaching*

art. 16 The teaching of the boarding school is divided into six courses: four elementary and two superior. The elementary courses refer to the governmental prescriptions with the addition of French language spoken and written, and principles of linear drawing and ornamentation. The superior courses include knowledge of moral, French language and literature, Italian language and literature, geometry, elementary notions of natural sciences and hygiene, history of inventions, native country and universal history and geography, calligraphy, painting and music on the piano.

art. 17 In both courses women works are compulsory, as well as gymnastic, coral singing, declamation.

art. 18 The woman teachers must have their licence.

#### *5th Paragraph – Girl pupils*

art. 19 Aspirants are accepted when they are more than seven and not more than twelve. Those who are admitted cannot remain in the boarding school when they are more than eighteen.

art. 20 In order to have their daughters admitted, parents have to present an application to the directress with the document of Baptism, of a vaccine, made with a positive result, of a clean bill of health.

art. 21 An excluded girl pupil, or willingly withdrawn is not readmitted, except for some cases deserving particular attention.

art. 22 The College is open the whole year, but for the teaching there is one-month holyday, when the girl pupils, according to the decision of the directress, are occupied in instructive and amusing exercises.

art. 23 During all festivities visits are permitted. Father, mother or tutor are left with their daughters with no witnesses.

#### *6<sup>th</sup> Paragraph – Discipline*

art. 24 Every girl pupil must follow strictly the prescriptions ordered by the regulations and the instructions of the directress.

art. 25 The punishments that are used in the college are:

1. Privation of a part of recreation.

*Meals separated from the companions.*

2. Admonition of the directress privately or in front of the class or of all the girl pupils.
3. Prohibition to wear the uniform dress for one or more days.
4. Menace of expulsion.
5. Expulsion.

*Timetable*

at 6 a.m.	Rising and cleaning
“ 7	Morning prayers and Mass
“ 7.30	Breakfast and recreation
“ 8.45	School of studying
“ 10.45	School of working
“ 12	Promenade, lunch and recreation
“ 2.30 p.m.	School of working and pleasant reading
“ 3.45	Recreation and afternoon snack
“ 5	School of studying
“ 8	Dinner and recreation
“ 9.30	Evening prayers
“ 9.45	Sleeping

Gymnastic exercises are done everyday from 3.45 to 4.30.

## **REGULATIONS OF 1890**

*The third Regulations of 1890, were written after the new programmes of the Ministry of Public Education in 1888 and it was printed on great sheets of papers suitable for placarding, that is for the publication of the work.*

*The most meaningful novelty compared to the previous ones, is about the introduction of the promenade and of the annual visit in one's family. The didactic-educational programming is rich and ample (Arch. Curia Vesc. – Vitt. Ven. Rub. VI).*

# COLLEGE BOARDING SCHOOL OF S. GIUSEPPE IN VITTORIO

## Internal Regulations

### 1. *Rules of the Institute. Purpose and condition of admission.*

College of S. Giuseppe in Vittorio – Ceneda, under the immediate direction of the most reverend Monsignor Knight Luigi Caburlotto.

The purpose is the moral, intellectual and physical education of the girls. Here we tend to form the woman to the sound piety, to the affection of the family and of the mother country, and to dispose her to the fulfilment of her important duties as is suitable to the Italian woman.

The conditions required for the reception of the girl pupils are: the application of their parents or tutors, the birth certificate, of vaccine, made with a positive result, also the clean bill of health and the yearly boarding fee of 365 Italian liras<sup>47</sup> - starting from the year 1890/91. The fees for the doctor, medicines, mail, objects of study and work remain on charge of the families; and concerning the lessons of piano the yearly boarding fee is of 80 It. Liras.

### 2. *The period when they can stay.*

They are received when they are six, and they remain there according to the will of each family, but not when they are more than eighteen.

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<sup>47</sup> The previous boarding fee was of 440 yearly liras (see AGC, b. 8, 27/9a). This boarding fee of 365 yearly liras was considered a “reasonable price” (see J.ROSSI, *L’indicatore*). Notwithstanding this the Institute gave some reductions (AGC, b. 15,62).

### 3. *Board, recreations and disciplinary punishments.*

Board consists in a breakfast of milk and coffee; in lunch of a soup and two dishes; in the snack, after the afternoon, of bread and fruit; in the dinner of a soup and a dish.

The directress will have the care to offer substantial foods, and she oversees so that portions might be corresponding to the needs of each age.

Recreations. Every day about four hours: in the morning before studying; after lunch; in the time of the snack from 4 to 5 p.m. and after dinner. The young girls enjoy themselves in pleasant conversations, with company games and with promenades.

For the promenades the great kitchen garden area is suitable, and in case of rain the long cloisters closed with glasses and even the great, proper rooms. In the holydays, except for four hours of study, including the school of drawing, the girl pupils have all recreation.

The exit from the boarding school for the recreational promenades, takes place weekly around the surrounding hills.

Disciplinary punishments. The only punishments inflicted in the College: deprivation of a part of the recreation; delay for breakfast or for lunch until the duty is fulfilled, and never deprivation of food; loving admonition of the directress privately, or in front of the class, when necessity requires this; deprivation of the monthly certificate of honour; informing parents; as we wish the boarding school to be always in a perfect harmony with the families. The punishments that, in any way, may humiliate the young girls are forbidden.

### 4. *Some other customary rules*

The visit of the close relatives, that is parents, tutors, is every eight days. The boarding school girls are left with them completely free in the reception hall; gratings are excluded. For the relatives that are outside the country, the visit is always granted at their arrival. In a certain period of the year, the direction permits the boarding school

girls to pay a visit in their family, after the proper request of parents or tutors.

Families are always informed about the girl pupils' profit. Then at the end of the year the final certificates are delivered with the executed works. These remain exposed for eight days immediately after the exams.

### *Rules and hygienic cares.*

Besides the wide, airy and healthy place, the direction takes care of the property, cleanness and ventilation of the rooms and especially of the dormitories, schools and refectories. The girl pupils are followed with attention as they should wear dresses according to the seasons necessities. In the institute there are baths for the summer season and for the hydrotherapeutic treatment.

### *5. Whether the work is professional and of advantage for the institute.*

The boarding school girls are trained in any sort of female work, not for profession, not even for any advantage of the institute, but for their instruction; and after the school year is ended, the works are delivered, as it was said, to each family.

## **Program of studies**

### *Given teachings.*

In the college-boarding school the direction applies the governmental regulations and programs.

Before 1888 teaching was divided into six courses; four elementary and two superior. After the promulgation of the new programs, following the disposed article 3<sup>o</sup> of the unique regulations 16<sup>th</sup> February 1888, the classification of the boarding school girls was made in the inferior elementary course that includes three first classes;

and in the superior course, fourth and fifth class, where they teach the subjects indicated in the above said programs, the way they are detailed in them. For the compulsory teaching and the length of the lessons, the Institute follows what is prescribed in the regulations, art. 38, 39<sup>48</sup>. The best school texts approved by the school calendar of the province are used. The gym exercises are made following what the regulations demand.

### *Teachings distinction.*

Besides the subjects that are prescribed in the elementary courses, in the Institute French language and drawing are taught in all classes. Music on the piano is a free study and it is taught according to the desire of each family. All the girl pupils have oral singing exercises.

Besides the five elementary classes, there is a course of special culture for the good government of the family for the pupils who want to take and advantage from it.

### *The directress competences.*

The directress is chosen by the director among the most noticed woman teachers for culture and pedagogical attitude, as well as for experience and practice in the direction of the boarding school. She has the moral and pedagogical responsibility of the College and of the internal and the day School. She follows particularly the execution of the present statute overseeing the girl pupils in their daily life, and she has a direct relation with the governmental school authorities, with the woman teachers and parents for the good direction of the College. She looks after the didactic direction in each class so that the pedagogical unity and the educational conceit are kept. In any situation she informs the director for those actions that might be necessary for any need.

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<sup>48</sup> Art. 38 established school lessons every day excluded Sundays and Thursdays; art. 39 the subdivision of lessons in morning and afternoon.

The teaching staff will be chosen by the director among the nuns, if they have the legal titles and are conform to laws and to the measures in force in the public education.

*Timetable*

For personal order	hour	1
For the four meals	“	2.30
For rest	“	8
For religious instruction and pertinent practices ...“	“	1
For study	“	5
For female works	“	2.30
For the ordinary recreations	“	4

Treviso 4<sup>th</sup> April 1890  
 After – the Royal Provincial director of education  
 Rota<sup>49</sup>

**4**  
**REGULATIONS FOR THE FEMALE INSTITUTE MANIN**  
**AND FOR THE FEMALE ORPHANAGE “TERESE”**

*In different times –1857, 1881 – Caburlotto was interested in order to organize first the erection and then the direction of public educational institutes.*

*The “Casa d’ Asilo” of S. Giovanni Decollato in Venice and the College of Ceneda, although they were open to the public control and collaboration, were nevertheless autonomous in the educational addresses, one could say “private”, although this definition was*

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<sup>49</sup> The regulations were presented to the provincial director of education Rota through the school inspector Goretti by an accompanying letter from Caburlotto on the 27<sup>th</sup> March 1890 (AGC, b.15, 62).

*contested by Caburlotto that had a wide concept of the “public service”.*

*In Venice he interacted with the public authorities, not only for the male institutes, but also for the female ones. And here his capacity of dialogue with different cultures, of collaboration, of education, was better expressed.*

*He was offered the occasion of erecting a female Institute Manin in 1856/57 from the request of receiving poor girls in his house in S. Giovanni Decollato for a service of boarding school. Caburlotto understood that it was a better thing to give life to an Institute suitable for the matter, utilizing the funds that the last Doge of Venice, Ludovico Manin had given for the purpose and that, until that time, were utilized differently.*

*In this Institute – for which he himself purchased the rooms on behalf of the Daughters of St. Joseph – all the girl pupils were boarders, they came from family situations that were devastated materially and morally. The girls were taught, like in S. Giovanni, to the rudiments of reading, writing, calculation and to all the domestic works and needlework, dressmaking, ironing etc. They remained in the Institute until they were eighteen.*

*In Venice there was also a female Orphanage called “Terese”, with a story that was parallel to the male one. But there were “woman teacher” to direct it who had not a proper licence, they were the same ex- girl pupils that, after finishing the period of their formation, as they had not found any external accommodation or job, remained in the Institute where they took some educational tasks. Their preparation was really uncertain and it did not grant an ordered and efficacious formation to the girl pupils – almost two hundred – and besides, also for this work the public subsidies failed.*

*In 1880 the Congregation of Charity discussed vivaciously about the opportunity of closing completely the Orphanage.*

*The public opinion, that found a wide and angry resonance in the press, protested hardly, so they had to prevaricate until a smallpox epidemic offered the opportunity to act the project.*

*The large block of the Orphanage was sequestered as a lazaretto for people affected by smallpox, the orphan girls of age and the teachers were dismissed, only forty orphan girls under age were sent to other institutes.*

*At this point Caburlotto was involved: in fact he was asked to host in the female Institute Manin, about twenty orphans. He did so willingly, despite the discomfort created by a place that was not large enough.*

*Meanwhile, coming to an agreement with the president of the Congregation of Charity Monsignor Jacopo Bernardi, Caburlotto developed the project of reopening the Orphanage once the emergency of smallpox would pass.*

*After the first barrier, interposed by the proponents of the closure, in June of 1881 he was able to bring back the orphan girls to the "Terese" and to assign the conduct of the Orphanage to a community of his nuns.*

*Within a few years the number of the boarding school girls climbed to seventy, one hundred and far beyond. In 1883, thanks to his interest, a day School of Charity was opened, free, and it also gathered a hundred girls of the district.*

*The Orphanage had some internal primary schools, updated according to the latest ministerial programs of 1888 and learning labs for female craft occupations (cloth flowers, trimmings, embroidery, tailoring ...).*

*As was the case for the male institutions, even for the female ones the Congregation of Charity worked out a formative plan of cooperation distributing, according to age, the young girl guests and the "workshops" for professional training. Thus for both institutions the disciplinary training programs were similar.*

*But we have only one rough copy of them, dating back to 1890, compiled by Caburlotto and almost identical except of course for the personal data of the Institutes.*

*The two regulations (we are here reporting only one considering the identity of the text) are in Arch. Gen. Cab., b. 4,19/1.*

**INTERNAL REGULATIONS – INSTITUTE MANIN  
FEMALE DEPARTMENT  
IN S. SEBASTIANO No. 1687**

1. *Denomination and location of the Institute.*

Institute Manin Female Dept. in S. Sebastiano no. 1687.

2. *Its purpose.*

It has the purpose of education of the mind and heart of poor girls, who, after finishing the period of their instruction, must have no need for others, thanks to the work of their hands. Therefore, besides the school of study, here are taught the arts of ironing, tailoring, darning, embroidery in white and in different colours, sewing linen by hand and machine, at the same time the girl pupils are exercised also in laundry, in the kitchen and in all the domestic commissions so that they may become good workers, good waitresses and housewives.

3. *Conditions of admittance.*

The presidency of the Congregation of Charity that is the administrator and the regulator of the Institute chooses among the orphan girls and the most abandoned those who are in a condition of greater urgency. The age for admission must not be less than eight, nor over twelve. After an instruction of eight years the girl pupil ends her education and goes out of the Institute.

4. *Board.*

In the morning the girl pupils have milk and coffee or bread and fruit, according to seasons. Everyday at lunch they have an abundant soup and beef or stewed meat with bread, in the days of abstinence

fish substitutes beef. They drink pure wine every day. At dinner there is one dish with bread and wine with water. For the older girl pupils that work in the laundry another meal is added. Then along the year they enjoy a better treatment for about thirty days, and more for carnival and in the principal feasts and in the days of the king and queen's birthdays.

#### 5. *Recreation.*

The girl pupils have two hours of recreation divided after lunch, at half of the afternoon and after dinner with an increase in the holidays and during holiday and in the holydays foreseen by the school calendar. During recreations the girl pupils are separated according to classes and ages and they play games that employ the person in very lively movements. They also use the exercise of singing. For recreation the annexed great kitchen garden area is rightly suitable.

#### 6. *Disciplinary punishments.*

The patient, affectionate and persuasive manners of the directress and of the woman teachers, easily educate the pupils to order and it is very rare to use punishment. This punishment, however, is to delay the lunch or breakfast for a few hours, until the duty is properly done. But girls are never deprived of food. In cases of major importance, in agreement with the relatives, the pupil is deprived of her monthly visit. (But this is the last punishment because generally the maximum beneficial effects of some noble moral punishment are chosen, as it would be the clear disgust of the directress for a short period of time. A decent demonstration of grief from one's heart is very effective at reforming the girls).

#### 7. *Visits.*

The girl pupils receive the visit of their relatives every month.

(The special cares of morality demand not to be too permissive with freedom with the girl pupils and their relatives and so we do our best granting the monthly visit with the necessary watch. It is not permitted to add anything more in an act that must be public, and this superiority will be able to read between the lines).

#### 8. *Exams – Exposition of works and awarding.*

Every year there take place the final examinations at the presence of the governmental municipal authorities and of the presidency of the Congregation of Charity. After the examinations there is the exposition of the girl pupils' works according to their classes and workshops and after the dispensation of money awarding takes place and the money is put in the saving bank under the name of the prize winners.

#### 9. *Hygienic rules and cares.*

The direction has the whole care of the physical well being of all the girl pupils, and for this reason while it exhibits a conveniently healthy place that is kept with property and tidiness, it does not omit any diligence in order to have healthy and well distributed food, drinkable perfect water, the presence of constant ventilation and to have the girls provided with what is necessary for their dressing and for all the other needs according to the exigencies of the seasons. In the period of illness the girl pupils are assisted by a doctor and by nurses with every care and diligence. In this occasion parents are informed and these have free visit. In summer they use to have baths and even frequently in case of need. In order to have the application of the mind to studies and work, the direction organizes everything so that the girls' health might not suffer for this and, for the matter the timetable united to no. 11 practically remains.

## 10. *Work and earnings.*

For the different occupations and for the multiplicity of works the girl pupils have to be informed as soon as one can calculate the earnings.

Nevertheless about this the direction prepares a pertinent leaving trousseau in the set up when the education is ended.

## 11. *Timetable.*

Distribution of the ordinary use of hours every working day.

For the personal order and home affairs 2 hours, for the meals: 2h.30; for the ordinary recreations: 2h.30; rest: 8h.; religious instruction and pertinent practices divided into three times: 1h; for the study: 3h.30; for the different works: 4h.30. For the younger girl pupils a more prolonged period of rest is granted and even the time of recreation is longer so that the period of work and study is diminished.

## 12. *Studies program.*

In this Institute the governmental regulations and programs prescribed and followed in the public primary schools were always applied and carried out; and particularly this year the dispositions referable to the unique regulations approved with a royal decree dated 16<sup>th</sup> February 1888 no. 5292 and to the programs for the primary classes decree dated 25<sup>th</sup> September 1888 no. 5724 were carried out and for this reason the pertinent subjects were taught with the modalities designed for the five classes<sup>50</sup>. The didactic and pedagogical system is based on the study of the best authors and has been already approved by the school authorities, keeping in contact

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<sup>50</sup> We know that 1893 was the first year when the first examinations for the licence of the 5th class were taken (see Arch. Istituti di Ricovero ed Educazione – Venice – S. Giobbe, *Registro*).

with the daily development and educational address and using sensible and real objects in order to facilitate perception in the girl pupils.

Gymnastic is taught strictly following the prescriptions, and exercise of music in singing is made.

Luigi Caburlotto

BRUNA BIANCHIN – MARIA TERESA STEFANI

**LOOKING AT LUIGI CABURLOTTO,  
EDUCATOR.**

BIOGRAPHICAL NOTES

Luigi Caburlotto was born in Venice in the parish of S. Maria Gloriosa dei Frari on the 7<sup>th</sup> June 1817 and was baptized on the following day, according to the use of those times. His father Angelo Stefano Caburlotto, named Tuscan, and his mother, Elena Giove, are at the service of Counts Persico, he as a gondolier and she as a cook. Parents worry about the Christian formation of their children, they care for giving them an education.

Luigi, the seventh of twelve children, receives his Confirmation when he is seven and after Confession and Communion. After the primary school studies, from 1829 to 1835 he attends the schools (four years of grammar and two of humanity) of the fathers Anton' Angelo and Marc' Antonio Cavanis, with a good profit, distinguishing himself in the learning of Religion. At their school the priestly vocation and the love for the abandoned children increase.

In 1835 he enrolls himself in the first year of philosophy in the patriarchal seminary of Venice. He dedicated himself at the studies of the philosophical and theological course with a constant engagement, even if he has to repeat the first class of the course of philosophy, almost certainly for health reasons. He takes care of his cultural formation, but he is contemporarily engaged in a serious spiritual path. "He enters an association of clerics, called "Xavier Marian", of which the purposes were: 1<sup>st</sup> tending to perfection; 2<sup>nd</sup> promoting the reform of costumes, especially of the young, through the sacred and secular

instruction; 3<sup>rd</sup> preparing the future priests to a sound and evangelical preaching”<sup>51</sup>.

Don Andrea Salsi, his confessor demonstrates that these intentions were not sterile, he attests that: "The wise and virtuous conduct of the young student, the attention and care in taking part and in attending to religious functions, to the Christian doctrine, and the zeal given for the benefit and good of souls, made him deserve my duly esteem and my affection, of my clergy, and of my parish”<sup>52</sup>.

It is an echo of what he himself still a seminarian, says to the members of the Xavier-Marian association: "Let inflame in you that charity that Jesus Christ brought here on this world and inflame your mind with it, according to the desire of God – igne veni mittere in terram, et hered volo nisi ut accendeatur? – Oh! if this vivid flame glows alive, I truly tell you that you will reach perfection. If you love God with an intense love, sin will flee from you, your intention will fall in love with all virtues without exception, you will despise everything that is not God, so that you will not be able to be happy without God”<sup>53</sup>.

After his training at the seminary, he was ordained priest on the 24th September 1842, the feast of Our Lady of Mercy. Considering his health conditions, he addressed the Virgin and asked her the grace to celebrate at least one Holy Mass. His desire is crowned and the day after he celebrates his first Mass in the church of S. Pantaleon in Venice.

Because of his poor health which prevents him from any trouble, Don Luigi remains in the parish of S. Pantaleon without specific pastoral duties. However, the parish priest Don Andrea Salsi wisely

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<sup>51</sup> See *Venetiarum Beatificationis et canonizationis Servi Dei Aloysii Caburlotto sacerdotis Fondatori Istituti Filiarum a S. Joseph (1817-1897). Positio super virtutibus ex officio concinnata*, Rome 1988, p. XXI. For a biography of Caburlotto see S. TRAMONTIN, *Mons. Luigi Caburlotto apostolo dell’educazione*, Cinisello Balsamo, 1990..

<sup>52</sup> *Positio*, quoted p. 56

<sup>53</sup> *Delle disposizioni che deve avere un congregato dell’Unione Xaverio-mariana*, AGC, 1,3, Sermon.

entrusted him some responsibility in catechesis and in the administration of sacraments.

Patriarch Monico, on the 3<sup>rd</sup> December 1843, appoints him co-operator in the parish of S. Giacomo Dall'Orio. Only out of obedience he takes the job that seems too heavy for him, as he has not yet completely recovered.

When in 1849 the old parish priest Don Vincenzo Gallo dies, under the pressure of his parishioners and brethren, Caburlotto submits his application. Passed the examination, on the 16<sup>th</sup> of October he was appointed parish priest and on the 25<sup>th</sup> he takes actual possession of the parish.

The poverty of the parish, inhabited by people of humble conditions, coming from Friuli and from the area of Belluno, and the consequent moral problems, further aggravated in 1849 by war and cholera, stimulate his pastoral and humanitarian action.

As parish priest, he takes care of the parish catechesis and of the administration of sacraments, he supports the brotherhoods and the charitable works and he dedicates himself to the education of children. He lends his work of ordinary confessor free at the Dorotee Sisters, founded by Don Luca Passi, and for two years at the Canossiane, that he also helps materially during the war of 1848-49.

He nourishes in himself the ideal of priestly perfection and he gives a considerable space for prayer and study of the Sacred Scripture, of the Fathers, of the Theologians and he exercises in an intense inner and ascetic life.

"His good humour and gentleness, the concern for Church and for young people, the respect and confidence towards the old parish priest, the simple and efficient preaching, the sincere and fervent piety for the altar"<sup>54</sup> attract the attention and esteem of the parishioners on him. He puts special care in the preparation for preaching the Word of God. He believes that preaching should be directed to support the "depressed heart of the people" and "to indicate the errors of the day" in order to

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<sup>54</sup> (V: PERINI). *Mons. Luigi Caburlotto e le Figlie di S. Giuseppe*, Venice, 1937, p.30.

fight against them with wisdom and courage; but in order to achieve this purpose he considers it essential that priests should be prepared with a proper study and mainly to live as they teach. His reference to a preaching impregnated with the Sacred Scripture and with the story of the Church is in line with the pastoral directives of both patriarch Monico, and of his successor Peter Aurelio Mutti. He is able to cooperate fraternally with the co operators whom he wants to be dedicated to the duties of the pastoral ministry and of an honest priestly life.

He pays great attention to the economic conditions of the priests; actually he is convinced that the priest in need of obtaining the means of subsistence with expedients or unusual activities, such as school teaching, preaching, etc. risks losing the ecclesiastic spirit<sup>55</sup>.

His concern is to prepare his parishioners for the sacraments, particularly for a frequent confession, and he has at heart the care of the sick and dying. In order not to make of the first Communion only an episode, he tries to increase the Eucharist piety by promoting the Eucharistic adoration and a frequent Communion.

He supports the Christian doctrine associations and promotes the Pious Work of Santa Dorotea, who joins the catechesis for the girls; so he is also concerned with the various Brotherhoods present in his parish.

But where Caburlotto stands is in his concern for the "poor". "The impetus for the poor has clear goals for him and an evident evangelical motivation: to raise the material situation of the poor in order to elevate his human dignity and religious. (...). In the many daily needs of the population, he responds as his heart and the available means dictate to him, as he is convinced that the love for the neighbour is shown with the readiness to any sacrifice for his advantage "<sup>56</sup>. In the distribution of charity he is driven by a very precise criterion: helping people without humiliating he who is asking for. "A florist needs some money and turns to him, and he, in order to help him buys a lot of wonderful

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<sup>55</sup> See *Positio*, quoted, pages 103, 106.

<sup>56</sup> *ibidem*, pages 127-128.

plants that he sends to S. Sebastiano to decorate the altar of the Lord "57. "Filippo Zampato, a supplier of the Daughters of St. Joseph and good connoisseur of the Servant of God, writes: - I knew Reverend Monsignor Don Luigi Caburlotto when he had been the parish priest for several years in the difficult parish of S. Giacomo dall'Orio and during this time he learned how to attract the merits of his ministry not only of priests but also of all his parishioners for his qualities, because he was right, amiable and a friendly adviser, charitable according to what his possibilities allowed him to give. Charity in complete silence, this shows the true charity, I can tell, he welcomed all willingly, no one could complain about anything, he could consider himself the true minister of God "58.

What deeply saddens his heart of father and pastor, are the abandoned children, that "giving themselves a prey to idleness and vagrancy lack any element of moral and religious education and are exposed for their inexperience to continue dangers"59.

His possibilities and those of the parish are limited and he cannot provide for everyone, for this reason he takes care of the girls that he considers the most exposed to dangers. He is convinced that their education is the best way to "moralize" the parish and the society: "as you can obtain some Christian girls so we shall have after some wise mothers, - he writes – who will educate God-fearing children and loyal subjects"60.

To this end, on the 30<sup>th</sup> of April 1850, helped by two good parishioners Beatrice Voinier Seiana Samaritana, he opens a School of Charity for poor and abandoned little girls: the Congregation of the nuns Daughters of St. Joseph was born.

Encouraged first by Patriarch Monico and then by Mutti, Caburlotto writes the Constitutions for the new religious family.

After the School of Charity of S. Giacomo dall'Orio, in 1857 he opens another house in Venice, S. Sebastiano: the female Manin

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57 ( V. PERINI), *Monsignor Luigi Caburlotto ...*, quoted, pages 31-32.

58 *Positivo*, quoted, p. 128.

59 *Here*, p. 101.

60 *Lettera a Sua Maestà Imp. R.*, 18th April 1851, AGC, 3, 15/1.

Institute, that only accepts girls assisted by the Congregation of Charity.

With this work he starts a sincere and open partnership with the public institutions of the town, a commitment that he will carry out for the rest of his life with ever larger and delicate responsibilities.

He has just opened the second home of education in Venice, when he is called to Ceneda (the present Vittorio Veneto) to found a School of Charity and a female College: it is the 15<sup>th</sup> of November 1859.

In a few years Don Luigi has acquired the reputation of a good and attentive teacher, of provident and wise administrator and of a sensible organizer.

The canon Federico Brunetti, on the 12<sup>th</sup> of August 1922, writes to the Mother superior of the Daughters of St. Joseph: "I knew him only by sight and greeting. This I can only add, that I always heard saying of him as a man of great charity and great dexterity in business, and that he enjoyed the universal esteem and I better say veneration<sup>61</sup>.

And monsignor Chiodin, on the 17<sup>th</sup> of August of that year, sent this letter to the Superior General Mother: "Although I did not have any intimacy with monsignor Caburlotto of blessed memory, nevertheless I can attest that his piety was exemplary, his zeal was indefatigable as a parish priest, preaching was effective also in the spiritual retreats that he offered to priests.

I will not say anything about the institution of the Daughters of St. Joseph, that he directed with wisdom and paternal suavity with the most sure rules of ascetics, resulting in the daughters with the greatest successes concerning the charity made with dedication and sacrifice "<sup>62</sup>.

When in 1869 the male department of Institute Manin that had been directed before by the Somaschi Fathers, he is going through a difficult period, the Congregation of Charity asks him to take the lead of this. He is aware of the difficulty of the task, but accepts it anyway.

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<sup>61</sup> *Lettera di Monsignor Federico Brunetti*, Venice 17th August 1922, AGC, 19, 69.

<sup>62</sup> *Lettera di Mons. Luigi Chiodin*, Venice 17th August 1922, AGC, 19,69.

"He made a very useful and effective work in the Congregation of Charity, as he had the special Superintendence of the Institutes of the orphan boys and girls. Until he was in the management and in the government, he prevented its secularisation wanting to have enlightened priests at the head of the Institutes ' <sup>63</sup>.

He knows how to cooperate with the lay people who work in the Congregation of Charity and in the male Institute Manin, he proves to be a prudent man, unselfish, intelligent and worthy of their esteem and admiration.

It is precisely for having saved this Institute that on the 2<sup>nd</sup> of January 1871 he received the title of Knight of the Crown of Italy. The honour, which he accepts only to save the educational Catholic setting of the Institute, causes misunderstanding and suffering to him also from the patriarch of the time Trevisanato to whom he writes: "Only for my justification I think my duty to put the thing clear. I was given the title of Knight only for having saved the Institute Manin and unbeknownst to me; when I received it I not even bought the badge and did not use it, and refusing it I should have to think to four institutes that could and consequently suffer the present difficulties"<sup>64</sup>.

Monsignor Caburlotto not frightened by difficulties at all, continues his work in education for the orphans and the poor.

Not being able to withstand the strain to provide both for the institutes, which he follows with great love, and for the parish, after careful and painful reflection, albeit with "heart suffering for a cruel moral pain", he decides to leave the parish in order to dedicate himself completely to the education of the young. It is the 7<sup>th</sup> September 1872.

In 1881 Jacopo Bernardi, president of the Congregation of Charity gave him the direction of the Orphanage "Terese", where in 1883 he opened a day popular school. The Daughters of St. Joseph are called to operate in this Institute; it becomes the fourth house opened by the foundation of the Congregation.

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<sup>63</sup> *Ibidem.*

<sup>64</sup> *Lettera al card. Luigi Trevisanato, 22nd May 1872, Arch. Curia Patr. Venice, Parr. b.25, dossier a.*

In the same 1881 monsignor Caburlotto is called to re-establish the male Orphanage "Gesuati". He accepts such a position free from any charge and that will cause new deep bitterness and misunderstanding; he writes to the patriarch that he has taken this task to prevent the removal of the work and to maintain and restore it in the "really Catholic" address.

He has been suffering a lifetime of heart failure, recurrent bronchitis, and strong headaches. Such suffering is exacerbated with the passage of years and in 1892, after a serious influenza, his health is so compromised as to force him to live retired, but he does not stop to receive "his Daughters" at home and those who are working in the educational institutes that he directed.

In early July 1897 he grows worse and with fatigue on the 8th he celebrates his last Mass, and then he confesses himself. Towards evening he enters the pangs of death. The next day, Friday, the 9<sup>th</sup> of July, at 1 p.m. patriarch Giuseppe Sarto administers him the extreme unction. He seems to recover, but at about 2.30 p.m., opening his eyes, and fixed the image of Our Lady of Sorrows, he calls for "Mary!" "Mary!" and he dies peacefully.

Just spreading the news, an only sentence is on everyone's lips "A saint is dead! A saint is dead!", for the Daughters of St. Joseph their "father" is dead, he who with tender, attentive and affectionate love has been continuing to direct, advise, encourage and bless them.

## **II PEDAGOGICAL INTUITIONS**

Monsignor Luigi Caburlotto, has left no pedagogical treaty, but carefully reading the writings left, one can take statements and suggestions such as to have a sufficiently precise vision on the educational problem. Apart from the fragmentary and occasional writings collected, one may experience the fundamental lines of a personal pedagogy clearly inspired by the evangelical message.

Therefore, rearranging the various steps, we can focus on some cores:

- Who is the human being?
- What his end and his role in the family and society.
- What the most effective means and methods to achieve this end.

### 1. *Concept of human being*

"Who is the human being?" This question recurs in the writings of Caburlotto and the answer to that question becomes more and more precise and articulated in his lifetime, the result of a thoughtful and careful personal reflection which borrows the contents from the Holy Scripture, from the Fathers of the Church, from the classical thinkers, it sees them all expressed in the common person that he meets daily in his pastoral and educational ministry.

"The human being is that created entity, that from God had the essence of life, reason and senses and everything that the human being possesses<sup>65</sup>. This human being given by God with the special qualities of intelligence and freedom, enjoys in the delightful garden of a peaceful life, happy and tranquil; he is pleased to have to his service all the creatures of the earth, he meets all its desires: he masters his exciting passions, he can say without fear of deception: - I am the image of the Almighty; I am the object of his love<sup>66</sup>.

God, the Lord made him happy on earth and adorned his spirit with the very precious garment of innocence so that the instinct and sensitivity were subject to rationality and the human being enjoyed that perfect balance that is the perpetual source of peace and tranherellity of the heart<sup>67</sup>.

While the human being is a work in the almighty hands of God and therefore very noble, nevertheless he must recognize his origin from a handful of dust with which he was formed in the earthly paradise. He was made great through the intelligent spirit, that is the soul that God infused in him after His image, intellect and will with which he prepares the actions that he vigorously implement<sup>68</sup>.

But after he was expelled from Earthly Paradise because of the sin, what is the human being? He deviated from the purpose for which he was created from nothing. The human being, we may say, has lost the character of the human being. The highest knowledge such as those concerning God, the soul, the

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<sup>65</sup> *Del peccato mortale*, AGC, 1,3, sermon.

<sup>66</sup> *Discorso terzo*, AGC, 1,3, Sermon.

<sup>67</sup> *Domenica herenta dopo Pasqua*, AGC, 1, 10/6, sermon.

<sup>68</sup> *Domenica quarta dopo Pasqua*, AGC, 1, 10/5, sermon.

heavenly reward were obscured. The soul, that as the owner was acting on the body, has lost its dominance and the brute forces exert on it the most odious tyranny<sup>69</sup>.

The low appetite that before was governed completely by sound reason now turns against the soul, bold and it refuses to be submitted to it. The qualities of intellect have weakened have lost that right discernment between what is evil and what is good. And what's more, the human being realizes that he was made for a better end, but now he is not only unable to achieve it, but also to require it<sup>70</sup>.

After the sin the human being is unable to order the disorder in the human nature and therefore being unable to reach his God who is the only purpose for whom he breathes the breath of life. And woe to him if our Lord Jesus Christ had not freed him from the slavery of the devil. But let the human being rejoice for the overabundant redemption that that Man- God came to give him, for this he was restored to his ancient rights and he was still able to want his first end<sup>71</sup>.

God, very benign, who took him from nothing because of his omnipotence, for a part of his infinite mercy he himself decided to correct such great a disgrace for mankind. And the Word of God became flesh to free these poor creatures. Free them not only from the yoke of hell from which they were enthralled, but also to obtain for them all the means and graces needed for eternal salvation<sup>72</sup>.

As Jesus Christ worked this way in everything to glorify his Heavenly Father, we also were created to glorify him here on earth and then enjoy him forever<sup>73</sup>.

But, I confess, there are difficulties to walk along the straight path. The man himself is undoubtedly very weak, but with God's help he has nothing to fear. Perhaps are we invited to fight this struggle alone? Isn't it true that the Lord gives to his believers his very effective graces?<sup>74</sup>.

Commonly the children of men put their happiness in the pleasures of life: those possessing more, those commanding, those enjoying the largest comforts<sup>75</sup>. They feel very much the stimulus of honour when it is about worldly and material things, and they are insensitive to any call when it comes to spiritual ones<sup>76</sup>.

Until when are men staying in this blindness? When are they becoming wise? When do they understand that without God there can be nothing that can satisfy them? Besides where is faith? And what does it say? What purpose does it propose? Does not it say clearly that God is the only end to whom man must

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<sup>69</sup> *Ibidem*.

<sup>70</sup> *Domenica herenta dopo Pasqua*, quoted.

<sup>71</sup> *Domenica quarta dopo Pasqua*, quoted.

<sup>72</sup> *Domenica herenta dopo Pasqua*, quoted.

<sup>73</sup> *Domenica quarta dopo Pasqua*, quoted.

<sup>74</sup> *Domenica terza dopo Pasqua*, AGC, 1, 10/4, sermon.

<sup>75</sup> *Gesù Bambino*, AGC, 1, 10/15, sermon.

<sup>76</sup> *Domenica infra l'ottava del Corpus Domini*, AGC, 1, 10/10, sermon.

always aim at and for whom he must live and die? If this is the end, man must use the means that lead to him: good works, the exercise of the divine law, the frequency to the holy sacraments, the direction of all actions to the glory of God<sup>77</sup>.

Dear it is easy to start, but this is not enough, it takes something more. A person that may start well and lead a commendable life is not surprising; a person who may continue the well begun, is something unusual. The man himself is undoubtedly weak, but when he has the help of God with him he should not fear or be afraid of nothing<sup>78</sup> because the Word of God made flesh made himself the mediator between the divine power and the human weakness in order to get all the means and the graces necessary to eternal salvation<sup>79</sup>.

Resist vigorously against the enemies of your salvation: be sure that the Lord does not allow you to be tempted above your forces and at the right time he will give you the necessary graces. Our soul is that vineyard so dear to the Lord, that fecund vineyard in which he invites us to work with the most urgent incitements<sup>80</sup>.

## 2. Educational purpose

The man, this wonderful work from the hands of Almighty God, who made him after his image and likeness, capable of understanding and will, through sin has lost his “character of man”, he has broken the perfect balance between instinct and rationality and the eternal source of peace and tranquillity of the heart has been disturbed.

"The man does not know in what place he has to place himself any more. He is visibly lost and fallen from his true place, without the possibility of finding it any more. He looks for it anxiously and unsuccessfully everywhere in the impenetrable darkness"<sup>81</sup>.

Only in Christ the canon by which he may interpret his existence is given to man, he may begin again the reconstruction of his scarred image, find the inner strength to overcome his interior disorder.

The work of education aims to help man to discover himself in the physical and spiritual dimension, individual and social, in his role and

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<sup>77</sup> *Domenica herenta dopo Pasqua*, quoted.

<sup>78</sup> *Domenica terza dopo Pentecoste*, AGC, 1, 10/11, sermon.

<sup>79</sup> *Domenica herenta dopo Pasqua*, quoted.

<sup>80</sup> *Domenica di settuagesima*, AGC, 1, 10/1, sermon.

<sup>81</sup> B. PASCAL, *I pensieri*, fragment no. 427.

purpose. Both an exciting and difficult mission: to help the man to realize himself, make him real, that is, to implement the purpose for which he was created.

"Since education is explained by the teaching authority exercised by a competent person to obtain the improvement of the pupil "<sup>82</sup>, it is necessary that the educator, having clarified to himself the reality "man", should aid the pupil to obtain his intrinsic end: God himself.

It is neither easy nor simple because the man often puts in the earthly realities the principle, the means and the end of his happiness<sup>83</sup>.

The difficulty in the educational commitment lies in making the pupil understand how man must be really engaged in the realization of his temporal dimension, nevertheless without forgetting that this must be transcended because

the good of the man is much better, quite different, and without comparison the more its purpose is desirable <sup>84</sup>.

For this reason Caburlotto had always present in himself the anxiety, the worrying for favouring in the pupil the disclosing of a complete, mature personality, able to put itself in an equilibrate relationship with itself, with the other people, with things, with one's destiny that transcend civilization and history.

There is no doubt that the Lord looks from Heaven, with an eye of compassion, at the torrent of malice that floods the earth because of the bad education of his children<sup>85</sup>.

In order to follow their daily business, many families abandon their children, who, giving themselves to idleness and vagrancy, miss any moral and religious education and for their inexperience they are exposed to continual dangers<sup>86</sup> and they often become the victims of corruption even before they can evaluate the importance of the moral and Christian conduct.

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<sup>82</sup> *Here*, p. 68.

<sup>83</sup> *Gesù Bambino*, quoted.

<sup>84</sup> *Ibidem*.

<sup>85</sup> *Regole e Costituzione delle Figlie di S. Giuseppe*, Preface, AGC, 9,10.

<sup>86</sup> *Here*, p. 101

Those people that, leaving aside their comforts, begin the difficult enterprise to substitute and help in the cares and duties the natural mothers<sup>87</sup>, judge very well and they undertake a work that is particularly pleasant to God.

The educational purpose is the formation of the mind and of the heart of young people as, well started to religion, to moral, to economy to work and well informed in arts, they may become honest and laborious workers and in the future suitable to establish so many families that may form the decorum of their Country<sup>88</sup>.

It is particularly important to develop gradually in the child the intellectual perception, imagination, to arouse in him the aesthetic feeling, and so insinuate it in the good will, in work, so that, in his limits and possibilities, he may reach his perfecting<sup>89</sup>. The basis of every education is the morality of the pupils for this they become religious, honest, intelligent and active citizens. The religious feeling inculcated in their hearts together with the practical virtues, makes a very good evidence of them.

Enlightened by the knowledge that the religious practice is not sufficient for the man if he does not bend his shoulders to fatigue, if he does not sharpen his wit in order to make himself useful to society, if he does not escape from any action that may be less than honest, you will see them willingly going to the practice of piety as well as they ready go to the workshop and to school and there they do their duty. The sober costumes are followed by the culture of mind in relation to their need. And here are these children at the end of their education well instructed in the various disciplines, able in their profession and to face their life<sup>90</sup>. And you, oh young people, that are receiving a religious and moral education and an artistic instruction that ensure your future, take profit from both of them, form your heart to religion, to honesty and to art and you will be so many jewels for our Country<sup>91</sup>.

The development of the religious feeling, founding it on the theological virtues, is a serious engagement for the Christian educator.

Through “faith” we learn how to know God, ourselves, and in this knowledge we find the real health, our perfection. It gives us the real knowledge; it puts us inside the freedom of the children of the Lord. It enlightens our mind and takes away

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<sup>87</sup> *Regole, quoted, Preface.*

<sup>88</sup> *Here, p. 66.*

<sup>89</sup> *Ibidem.*

<sup>90</sup> *Here*

<sup>91</sup> *Discorso per l'attentato al re.*

from it the darkness of errors; it helps the human being to discern easily the true and the way to obtain it.

“Hope” is the virtue through which the human being waits from God for the real health as well as the means to obtain it. The man of the earth asks for honours, riches, and comforts. But who does not know the fleetingness of each earthly thing? Time flies away like a thunderbolt and riches disappear, honours last a little time. So those who put their hope in the escaping goods of this life are wrong, while those who put their hope in the Lord, do not choose false goods, as the Lord himself wants to be their reward.

Charity is the virtue whereby man loves God with all his soul and all the forces above all things, indeed, for this man loves all that is lovable in the creatures for his love. Man was born to love; he warns that this feeling arises from when he was a babe in arms. There is no man, although he might be cruel and inhuman in whose heart there is this feeling.

Here is the whole life of the Christian; a living faith, a hope the more confident of the spiritual goods, a very ardent charity implemented with the works that our Lord requires to us<sup>92</sup>.

Education also proposes to promote the active, responsible and constructive insertion of the pupil in the social life.

The man as a member of the big global family, in proportion to his physical and intellectual strengths, must lend himself to the coordinated action of the social mass. Everyone must contribute to the harmony of operations from which there comes the welfare of nations, cities and families. The man that does not follow this duty is a disorganising member, a harmful member to human consortium, the denial of social obligations. This disorganising and harmful member in the human family with his idleness is not even of benefit to himself; in fact he is a real material and moral suicide; material suicide because with inertia he softens his vigour and comes to a premature end because of vices that are the necessary consequences of a life without action; moral suicide because the inert and lazy man is despised by every honest person<sup>93</sup>.

In order to make the young become the element of cohesion and growth of the society where he lives, it is necessary to have the educator help him in the development and reinforcement of his

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<sup>92</sup> *Omelia*, AGCV, 1, 10/9 – AGCV, 4, 21/2.

<sup>93</sup> *Here*.

physical, intellectual and resolute potentialities through a serious and continual engagement in studying, working and in self-controlling.

Instructing the young in the human letters is a wise decision.

Caburlotto goes back on this matter many times reaffirming not only the opportunity and the necessity of permitting the young to learn a job, but also to

develop gradually their intellectual perception, imagination and the aesthetic sense, to teach reading, writing and counting<sup>94</sup>.

Let's give the children the culture of the mind in relation with their needs and their capabilities. And here they are well instructed in reading and writing, in grammar, in counting, together with the erudition of natural history, with the knowledge of the principal inventions that refer to their profession, with the study of the geography and history of their Country<sup>95</sup> according to the governmental rules and programmes<sup>96</sup>.

If the artisan pupil has ended the period of instruction and education, today it is not worthwhile to have him qualified but unprepared to face life<sup>97</sup>.

Education to work acquires a great relevance near the intellectual and social formation as it is indispensable for the young, particularly for those coming from the poor classes, so that they may go out from the situation of poverty and live a suitable life for men and citizens.

The professional formation has the purpose to have the education of the mind and heart of the poor girls, as when they finish their education they have to provide for themselves with their arms job<sup>98</sup>. The Institutes of education for artisans have a special mission: starting the young to work so that they may become honest and laborious workers and able to form some decent families<sup>99</sup>.

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<sup>94</sup> *Regole, quoted, art. XLIII.*

<sup>95</sup> *Here, .*

<sup>96</sup> *Here.*

<sup>97</sup> *Here, .*

<sup>98</sup> *Here.*

<sup>99</sup> *Here.*

It is not a dishonour to be born poor; rather it is to live lazy and inert. Poverty is repaired with the service of one's mind and arm, while laziness and idleness create infinite damages in the man. Oh loved young, in order to stimulate you in your good will, I like to make you sense not only the possibility of going out from the state of poverty, but also of aspiring to a condition of commodity and comfort. The stories of all the times present us some models of men that with their study and work were able to come off from poverty<sup>100</sup>.

In order to aspire and reach this aim, you have to consider your job not as a heavy fatigue, although as an opportune means to reach your future well-being. For this reason you have to exercise in your job with love; you have to bear fatigues willingly and to employ all the intelligence you have in order to have all its potentiality developed<sup>101</sup>.

Actually, it is a plan of Providence that every creature, according to the instinct received, might exercise his/her functions with order and faithfulness. The actual duty of the man is: work and faithful work. So the man is guided by this law both because he is a creature and because the same God has made for him an absolute and precise precept. From this we can conclude saying that the man who refuses to submit his shoulders to this law, is the total negation of Providence and of the force of the divine command<sup>102</sup>.

The formation to moral life is essential in the educational work, but this finishing line is the fruit of exercise and good will.

Walking along the right path we find many difficulties: it is easy for a person to begin well and undertake a praiseworthy way of living; it is not frequent to find a person that perseveres in the begun good. Beginning well may be born from the natural inclination that each one has for virtue, or for the new experience in the exercise, or for the efficaciousness of some example or even from a good inspiration and divine grace and this is easy and pleasant for many people, but when we deal with the perseverance in the good works that were begun, here we find the problem. It is easy to begin, but it is not enough; we need something more: we need a constant and firm perseverance<sup>103</sup>.

Besides perseverance it is also necessary:

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<sup>100</sup> *Here.*

<sup>101</sup> *Ibidem.*

<sup>102</sup> *Ibidem.*

<sup>103</sup> *Domenica terza dopo Pentecoste, quoted.*

To have young people cultivate religious feelings, correct their nature, educate their heart, and exercise their physical strengths in work and art<sup>104</sup>.

Leave the paths of corruption and sins and think about obeying to the divine precepts<sup>105</sup>. Only then serene, agile, robust, these young will demonstrate clearly that they are able to command their instincts and passions<sup>106</sup> and that they have conquered their freedom.

Remember that the true freedom does not consist in the outburst of passions but in their sure dominion. Often remember that only then the man can consider himself independent in the moral sense, when he is strong enough to discipline his low appetites. In this manner one creates a state of a non-fictitious happiness<sup>107</sup>.

### 3. *Role and importance of instruction*

The formation of the pupil's personality is also obtained through instruction that, for its nature, is liberating; the more one knows, the more he frees himself from ignorance, from prejudices, from fears, submissions, poverty etc.

Instruction gives the human being a practical knowledge, science and art; it is a very efficacious means through which he is conscious of his social task and role, of his rights and duties, he becomes able to take his responsibilities consciously.

This end is clearly perceived by Caburlotto.

In his purpose our home country Manin Institute, intends to give the society some artisans that unite knowledge and values in arts to the morality of actions, so that they may rise out of the common run. So it is our duty to let people know whether pupils receive an education that enables them to reach the goal fixed in advance<sup>108</sup>.

Neither do I doubt, honourable President that these children want to match your amorous attentions. I do not assume that all will be formed as distinct artisans, but I trust that all will be successful so that you will not regret the waste of your care and by now the happy outcome of the pupils who came out of the institute

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<sup>104</sup> *Discorso per l'attentato al re, quoted.*

<sup>105</sup> *Ibidem.*

<sup>106</sup> *Here.*

<sup>107</sup> *Ibidem.*

<sup>108</sup> *Ibidem.*

give an undeniable evidence of this. Our workshops, directed by the eminent teacher Cadorin, make us note how these young minds are helped to develop their intellectual powers<sup>109</sup>.

And here are these well-trained children in reading, writing, grammar and arithmetic<sup>110</sup>.

Caburlotto is convinced that in a well harmonized society, women must be well instructed and they have to possess the necessary instruments to perform their task with competence.

The institute has the purpose of the education of minds and hearts of young girls, who, when the term of their instruction is ended, must have no need for others thanks to the work of their hands. Therefore, in addition to school of studies here are taught the arts of ironing, of tailoring, of darning, of embroidery in white and in colour, the sewing of linen by hand and machine, the girls are also exercised in the laundry, kitchen, thus to get good workers, good waitresses and housewives<sup>111</sup>.

#### 4. *Education to work and to social work*

Work is the “vocation” to which every man is called. Through it he must modify the world, transform it, humanize it, be, with God, the co-creator of the environmental reality where he finds himself living.

With work the man realizes the intellectual, fantastic and volitional faculties that he is given, he confronts himself with the others, he obtains what is necessary for his living, he reaches an autonomous existence, he gets into society in a productive and responsible manner.

The Technical Inspector monitors so that the Heads and Deputies of the workshop might distribute the work to pupils well, that is according to their capacity and he assigns the job according to their physical strength and intellectual<sup>112</sup>.

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<sup>109</sup> *Here.*

<sup>110</sup> *Here.*

<sup>111</sup> *Here.*

<sup>112</sup> *Here.*

Here the student takes the knowledge of the art tools, he learns their uses and in proportion with this physical strength and intellectual work he is gradually exercised in works<sup>113</sup> and in workshops and he is preparing himself to become a hard-working craftsman, and then from his youth he must be engaged in the work with engagement in learning and with alacrity in executing. Everyone must compete for the best outcome, with the thought that he will later result in a more respectable and less uncomfortable life<sup>114</sup>.

It is the design of Providence that every creature, according to the instinct that the Creator gave, must exercise his/her functions with order and faithfulness.

All the created beings, while they are executing the word of the divine Creator, also warn the man of his task and they strong cry: woe to the lazy and to the inert. While with silent speak, they hound the man to carrying out his duty and they highly declaim: work and faithful work. The man is directed by this law (of work) both because this is the task of all the works of God, and even more so because God himself has made for him a marked and absolute precept of it. Hence we may conclude that the man who refuses to subject his shoulders to this law is the absolute negation of the designs of Providence and of the power of the divine precept<sup>115</sup>.

The careful teacher is concerned to look for the lines of an educational process that may be suitable to form the person both individually and publicly, because every man is an integral part of the social environment in which he lives and he is called to give a contribution in measure of his honesty, hard work and of his realized humanity.

The man is not alone, is next to others, equally committed to their completion and he is called to collaborate with them for the good of society.

As the cultural level of mankind rises, also the size of sociability expands and enriches, but it can also invade the private and prevent its independence.

Educating the whole person means for the modern man and even more for the Christian, to let him find out himself as a person who deliberately decides in favour of a relationship of positive

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<sup>113</sup> *Here.*

<sup>114</sup> *Here.*

<sup>115</sup> *Here.*

interdependence with others, aware that his nature is made to relate with his fellow men.

The term of education is not simply the development and improvement of the individual but the formation of the entire community. Moreover, the fullness of the community development understands and assumes the reached maturity of the individual.

Monsignor Caburlotto is clear about this issue and he says as follows:

In its purpose the home country institute Manin Institute intends to give the society some artisans that unite knowledge and values in arts to the morality of actions, so that they may rise out of the common run.<sup>116</sup>

The beneficial purpose of the Daughters of St. Joseph activity is to give a help to the country through the education of the popular class with the free education. When this is finished, society welcomes the young women educated according to their destination and so useful to themselves and to their families<sup>117</sup>.

The man is a member of the human society. A body is formed by the different members, each of them develops its own functions at the service of the whole. The eye, ears, mouth, hands and feet give their work and they obey to the will of the human being that is called man. So the man, as a member of the great worldly family, for the same reason, in proportion with his own physical and intellectual strengths, must lend himself to the coordinated action of the social mass. The literate with his studies, the artisan with the work of his arms, all have to take part to that harmony of works, from which there comes out the well-being of nations, of towns and of families<sup>118</sup>.

##### *5. The relationship educator-pupil.*

The educational adventure requires a constant dialectic relationship between educator and pupil, a relationship founded on the reciprocal esteem, respect, freedom and love.

Parents are the natural and necessary interlocutors in the educational work. The educator cannot and must not substitute them,

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<sup>116</sup> *Here.*

<sup>117</sup> *Lettera all'Onorevole Presidenza della Congregazione di Carità, 5th July 1882, AGC Miscellanea.*

<sup>118</sup> *Here.*

who are the first responsible of the pupil's formation. The educator must require and press for their wise and prudent action and also remind them of their right-duty to give their children an education.

Even today many parents do not look after this role, as they are absorbed by their work or by some other interests.

Concerning the important matter of their children's education I think that a great number of parents behave badly. Be careful fathers, as you have to give reasons for the treasure that the Lord put on your hands giving you your children. And it is neither worthwhile to give the pretext of your many occupations, as nothing is impossible for those who really want<sup>119</sup>.

Parents, you have the duty of instruction, watching, correcting, not of destructing through bad examples what you have edified through words, you must not be either too indulgent or too cruel with your children<sup>120</sup>.

Caburlotto, aware of the importance of the presence of parents in the educational work, expresses his thought as follows:

The girls will remain (in the Institute) all the hours of the day, except for those of lunch and dinner, when they will have to stay with their parents. This is done with the intention of maintaining the affection between fathers and children<sup>121</sup>.

The purpose of the foundation concerns the poor girls who are not looked after by their parents or relatives. They will come to school every day from morning to evening, except for about two hours when they will transfer to their homes for the lunch, a fact that I consider necessary both in order not to diminish the filial love and in order to demonstrate their duties to parents<sup>122</sup>.

From the constructive and loyal relationship between parents and educators, there comes out a balanced and wise educational work. The purpose of their activity is common: to cause in the pupil an interior personal consent for the choice of good and the aware and free participation to his own formation. And about those that in the educational work were called to cooperate with the family and often also to substitute it, Caburlotto expressed himself as follows:

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<sup>119</sup> *Here.*

<sup>120</sup> *Lesioni e schemi di S. Scrittura*, AGC, 1,12/4.

<sup>121</sup> *Here,.*

<sup>122</sup> See AGC, 5,15/3.

With unanimous feeling, all the learned and wise teachers of the faith of Christ, estimate that repairing the bad inclinations of the young and instructing in the sacred sciences and human letters the induced adolescence are choices of a wise intellect<sup>123</sup>.

The teaching staff must have moral and intellectual attitude in order to satisfy religiously their task, that is to say that they have to know their discipline theoretically and practically, they have to possess a great heart to attract their pupils to work. They have to take care of them since the first day<sup>124</sup>.

They must be careful with the necessities of the children and introduce themselves with lovingness in their soul so that they may grow fond of them<sup>125</sup>, they must be the model of virtue and clarity, and they must feel that they are the responsible for the good attitudes and good education of the pupils<sup>126</sup>. They have to act in the soul of the young so that they may be formed to a sound piety towards God, to a vivid affection for their family, to a strong sense of duty and to the real love for their Country<sup>127</sup>. They must be the first in front of them so that they may listen and see their teachers<sup>128</sup>. They must love the children with a great heart so that these teachers may exclaim: you, my most dear ones, are on the top of all my thoughts, on the top of all my affections<sup>129</sup>.

The principal agent in the educational work is the child that must be instructed and guided with a sacred and tender respect. The educator must tend to develop in the child the intuitive capacities and the spiritual energies of discernment and creativity, so that the child must become free and autonomous, capable of a personal and critical thought and to work for the personal and for the others' advantage. Education can be considered as realized when the pupil has matured a balanced relationship with culture, truth and with all that system of values that the educator has transmitted to him/her. What counts first of all is the truth of which the educator is a witness and that must be internalised by the pupil.

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<sup>123</sup> *Delle disposizioni che deve avere, quoted.*

<sup>124</sup> *Here.*

<sup>125</sup> *Ibidem.*

<sup>126</sup> *Here..*

<sup>127</sup> *Here.*

<sup>128</sup> *Domenica seconda dopo Pasqua, AGC, 1,10/3, sermon.*

<sup>129</sup> *Here.*

My dearest pupils, I have taught you the way, and it is your turn not to disappoint the purpose of the education-instruction that you are receiving: it is your turn to ensure your happy future with firm proposals. When your education is ended, if you have obtained the habit of a correct and laborious way of living, if you have well learned your profession, if you take into account the daily savings, if you are active and ingenious you will reach your complete realization<sup>130</sup>. For your honour, we can affirm, with no fear of denial, that order and activity are the life of this house; the voices of punishment and severity are not coined for our pupils that, after the sweet although not mawkish word of their educator, are able to be moral, sincere, industrious<sup>131</sup>.

The moment of your complete education will come, and then, if you are accustomed to a polite and industrious life, if you have well learned your art, if you take into account the daily savings, if you make your industry active (...) you have not to fear to have poverty as heritage<sup>132</sup>.

The careful and loving educator pays particular attention in helping the pupil to regulate his/her day, to distribute in an intelligent and rational manner the time to dedicate to study, to work, to relaxation, to rest, to prayer.

For the younger girls is granted a more prolonged rest and the time of recreation is longer too so the time of work and study is diminished<sup>133</sup>.

## 6. *The responsible*

In order to be effective every educational work requires the presence of a “Director”, culturally prepared, sensitive to the exigencies of the children and to the finalities of the same works, able to arouse the collaboration of those who work with him for the human, cultural and religious promotion of the young.

Around this figure the whole educational work rotates, from its administrative and disciplinary aspect to the didactic and moral one. His presence must be authoritative so that he may impose himself

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<sup>130</sup> *Here.*

<sup>131</sup> *Here.*

<sup>132</sup> *Here.*

<sup>133</sup> *Here.*

almost naturally as the catalytic element of all the working forces: teaching staff, service staff, pupils, authorities, parents, and at the same time he must be the organiser and guardian of the educational patrimony of the Institute.

So we can read in Monsignor Caburlotto's writings:

The director is the soul of the Institute and all the staff must be modelled proudly (with solicitude and enthusiasm) according to the rules that he has established in harmony with the statutes. He takes the care of having the establishment always flourishing using, in accordance with the Technical Inspector of the Congregation of Charity, the measures that might be claimed for the good course of arts. He takes care of the good administrative and didactic organization; when there is the employment of the staff he examines their didactic preparation and morality<sup>134</sup> and he has the whole care for the pupils' health<sup>135</sup>. He must stand out for his culture and pedagogical attitude, as well as for experience and practice in the direction.

With reference to the female educational works, Caburlotto delineated the directress's task as follows:

She has the moral and pedagogical responsibility of the College and of the internal and the day School. She watches over the girl pupils during the day life and keeps a direct relationship with the school authorities, with the woman teachers and parents for the good direction of the College. She attends to the didactic direction in the single classes so that the pedagogical unity and the educational conceit of the Institute may be kept<sup>136</sup>.

She must always have the aim of using each person according to the attitudes that she shows, as, using her after her inclination, this person will easily do very well<sup>137</sup>.

She must see everything, correct a little, punish very little<sup>138</sup>.

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<sup>134</sup> *Here.*

<sup>135</sup> *Ibidem.*

<sup>136</sup> *Here.*

<sup>137</sup> *Suggerimenti per le mie figlie*, no. 16, AGC, 11, 47.

<sup>138</sup> *Ibidem*, no.22

## 7. *The Daughters of St. Joseph*

After observing the difficult situation of his people, particularly the one of the youngest for voluntary or forced neglect of the parents, and wanting to intervene in a pastoral, effective manner, Caburlotto, finds in the absence of education the radical evil of his people.

The educational work that he starts comes from the charity of his heart of Christian, of priest, of saint. He cannot be disinterested in young people.

Who many times are deprived of Christian culture, and indeed they often find their downfall in their families<sup>139</sup> and they become a prey to idleness and vagrancy as they miss each element of moral and religious education and they are exposed for their inexperience to continual dangers<sup>140</sup>.

These are his anxiety, his worry; they are the centres of his pastoral activity.

He feels impelled to be engaged in this area and give priority to the moral and religious education of children. On 30<sup>th</sup> of April 1850 he founded the religious family of the Daughters of St. Joseph, with the primary purpose of educating young people to Christian values, as he was convinced that these values meet the man in all his dimensions, making him a free and creative person of history, morality, sociality.

Those who accept to be part of this, must feel alive and urgent the educational problem of the young people poor of means, values, culture, faith.

There is no doubt that His Divine Majesty looks down from heaven with eyes of compassion to the torrent of evil that fills the earth, especially because of the bad education of poor girls. They, left by their relatives at their own mercy, are the victims of immorality even before being able to assess the importance of moral and Christian conduct. Therefore those good daughters that, left behind all their comfort and renouncing all the worldly things, undertake the difficult task that is so appreciated by God; a task that replaces the care and duties of the far too cruel

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<sup>139</sup> *Regole e Costituzioni*, quoted, art. VIII.

<sup>140</sup> *Here*.

natural mothers. They are assuming an apostolate that will make them gain a priceless crown<sup>141</sup>.

The charity of God guides his daughters in the educational leadership, which is never a replacement, but a support for the family.

In their educational intervention they should look to the family of Nazareth, where Jesus, Mary and Joseph live in a relationship of mutual love and service. Nazareth is the school for every Daughter of S. Joseph: imitating Joseph, guardian and educator of Jesus, the sister learns to serve Christ who is present in our brothers.

As Joseph puts in the centre of his life Child Jesus, to guard and place him neatly in the history of his people, he educates him to the values of the chosen people, he teaches him the Scripture and the prayers that every good Jew needs to know and say, leads him to the synagogue with him, introduces him to the job of carpenter in order to develop fully his humanity, in the same manner the Daughter of S. Joseph must be engaged to train young people.

She must look at the “right man” Joseph in order to learn how to deal with the Christ present in every man.

As before all it is necessary to have a name for the Congregation, it seems to me that it would be really appropriate to entitle it Daughters of Saint Joseph. Because, as this saint was great in front of God for the cares that he offered tirelessly to the humanity of Jesus Christ, especially in his sacred childhood, so you will be really welcome by His Divine Majesty and you will gain a great crown of merit for the care that you will lend to the little girls who are so dear to the Heart of the celestial Bridegroom<sup>142</sup>.

## 8. *Collaboration with lay people*

In the educational adventure nobody may proceed alone: the cooperation with those who care about the human cultural and religious development of young people is essential.

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<sup>141</sup> *Regole e Costituzioni, Preface, quoted.*

<sup>142</sup> *Ibidem.*

In the educational environments inspired by the religious, the collaboration with lay people requires an urgent action. It is very important to be able to involve them so that they may assume and share in a responsible and constructive manner the particular educational project.

Caburlotto was broadminded man; he did not hesitate to cooperate with the secular Venetian world, often liberal and anti-clerical, revealing himself a careful, prudent and wise man, priest and educator.

If there is anything good in this job, please he who better has the merit might be praised. I am only a midpoint between the honourable president of the Congregation of the Charity and the believers and zealous people that help me in the enterprise.

The noble President and the honourable Deputies are its inspirers, the distinguished vice-rector and all the staff that run with diligence the mandate... For the first ones I have no word that might equal the merit, for the latter ones I will say that they are the well deserving people of Institute Manin for the wise and diligent cares that they provide faithfully<sup>143</sup>.

Concerning myself, I admit frankly that by this time Institute Manin has exhibited me such comforts that I felt my duty to thank with all my heart the Presidency of the Congregation of Charity for conferring me, with an act of special trust, the honour of guiding the sort of the institute temporarily (...) and for those who deserve it, I want to address my praise. Therefore to you, Mr. Vice-rector, who are naturally made to well address and civilize the heart of the young, for your diligence, your vigilance, your sagacious industries, I owe the happy result of this endeavour.

To you, gentlemen accountants, who, after the safety of calculation, add up honesty until scrupulous, I owe the proper conduct of a so difficult administration as it is so varied.

Honourable teacher, Knight Cadorin, facts will make us see how worthy is the teaching of drawing and geometry for the benefit of the artisans education, that teaching given by he who unites his genius and the very great knowledge to a passion for leading arts to their full completion.

Elementary school teacher, I also owe one word of comfort to address you, and I can only praise you for the constant patience that you exercise every day.

Teachers of workshops, the address and the practical teaching of art lies in your hands, I must say though, in the skill with which you handle the tools of your art, in the intelligence with which you end your commissions, you are able to unite a

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<sup>143</sup> *Here.*

prompt teaching to the already mature pupil, as well as an enlightened patience with the novice student.

The home country Institute Manin today claimed the order, progress, splendour; but who had the inspiration, who were involved in the means, who put their work with the most deliberate intention?

Honourable and well deserving Presidency of the Congregation of Charity, the work and the merit is all yours. Gentleman Knight, Doctor Poletto *f.f.* (acting as editor' s note) headmaster during the past year, I am the witness to your distress, your kindness, your sacrifices. In those days it seemed to me that you only lived for the rehabilitation of this home country Establishment and you gentleman Count Venier, present headmaster, have you not the well-being of these students on the top of you thoughts? I know that every proposal I made to you, concerning the good of this house, it has always been examined by you first, and when you have considered it proper, you have promptly sent it to execution<sup>144</sup>.

## 9. *The educational method*

The educational method of Caburlotto considers the different methodologies of the time, it takes inspiration from some theological and philosophical principles; it gets its vital lymph from the benevolence and meekness of the behaviour of Jesus with the poor and the little ones.

His system is an educational system that is lived more than theorized and for this reason it is difficult to translate it into some theoretical schemes.

The educator must always aim at using each individual according to the attitudes that he shows to have; and it is necessary that he should be very careful in this as, using the pupil according to his capacities, this one will easily do very well<sup>145</sup>. When he feels upset for their faults, he will not correct them until when he is a little pacified<sup>146</sup>.

He will have to forgive a lot, suavely correct and help the weak ones, always showing himself hilarious and meek with all<sup>147</sup>.

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<sup>144</sup> *Here.*

<sup>145</sup> CABURLOTTO, *Suggerimenti*, quoted no. 16.

<sup>146</sup> *Ibidem*, no. 17.

<sup>147</sup> *Ibidem*, no. 9.

He must see everything, correct a little and punish very little and never impose, but always ask with gentleness<sup>148</sup>.

If we want to make clear an aspect that characterizes his method, we could use the term “preventive”, implemented in a style of “humble and sweet charity”.

The word “preventive” gets some different meanings in his writings. There is a negative preventive estimate, oriented to eliminate the occasions for committing faults. That attitude of the educator cannot and must not become a suffocating vigilance that provokes some hypocritical attitudes, of a goodness imposed or conditioned from the external.

The prefects always live with pupils. They are responsible for the good behaviour and good grace of the pupils. They forbid indecent actions and unbecoming words. They do not let the pupils go far from them without permission and not even let them in a company of two or three of <sup>149</sup>.

His preventive method also assumes the aspects of “positive and direct education”. The educator that loves, bothers not only “to prevent” but “to arouse” in pupils some attitudes aimed at the formation of a responsible and mature personality.

I taught you the way; it is your duty (...) to ensure your happy future with firm intention. You must practice the art with love; you must willingly bear the fatigue and the intelligence that you are given, you have to use everything so that it may be developed in all its power<sup>150</sup>.

To those who are called to educate through teaching, Caburlotto suggests to use a proven method.

The method that must be followed diligently is based on the study of the best authors and approved by the school authorities taking into account today's

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<sup>148</sup> *Ibidem*, nos. 22,11.

<sup>149</sup> *Here*.

<sup>150</sup> *Here*.

educational development and address, using sensitive and specific items to help perception<sup>151</sup>.

Education must begin immediately in the nomenclature of the objects declaring their uses, then after the method by known to unknown, from easy to difficult, you must develop in him gradually the intellectual perception, imagination, and arouse his aesthetic feeling<sup>152</sup>.

The main task of the teacher is to guide the student in art from the moment when he is aggregated to workshop. The boy immediately takes cognition of the art tools, he learns their uses and in proportion to his physical strength and intellectual work he is gradually carried out in the works<sup>153</sup>. He must educate young people gently, discreetly and with perseverance, imitating the example of Jesus Christ; discreetly, satisfied with what they can do at that tender age; with perseverance, never getting tired if one cannot also see the fruit of his fatigue<sup>154</sup>. Commonly it is better to help the weak nature with a lot of prudence, acting so that the subject cannot realize the charitable way of the teacher's proceeding<sup>155</sup>. We must add emulation. The foreman calls this in aid. You can see there: five boys are at a table work. The more able has around him four beginners working with him and they crave to reach the ability of their older companion. This is the only way to ensure young people the ability in their art, with this method (of reciprocal teaching) the teacher is all for the students in the educational environment<sup>156</sup>.

To encourage students to love their art, we promote races with prizes for the best. There are rewards for diligence, diligent commitment, creativity and good conduct<sup>157</sup>.

The teacher must be characterized by sweetness and charity.

Patient, affectionate, persuasive manners easily educate to order<sup>158</sup>.

Those who have responsibility for education must be dressed like Jesus Christ and think that they not only take the care of the body, such as natural mothers,

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<sup>151</sup> *Here.*

<sup>152</sup> *Here.*

<sup>153</sup> *Ibidem.*

<sup>154</sup> *Verbali delle conferenze mensili alle Maestre di dottrina cristiana*, Arch. Parr.

S. Giacomo dall'Orio, Venice, b. 19.

<sup>155</sup> CABURLOTTO, *Suggerimenti*, quoted, no. 16.

<sup>156</sup> *Here.*

<sup>157</sup> *Here.*

<sup>158</sup> *Here.*

but rather of the soul, which is a very delicate matter because Jesus Christ called the souls "the apple of his eye"<sup>159</sup>.

I would only talk with you about sweetness, because with sweetness we can turn wild animals into lambs. Sometimes we have to fight against ourselves in order to treat certain souls with sweetness, while it might seem more reasonable to act with severity<sup>160</sup>

We must be strong in the most invincible patience, be gentle, lovable and friendly with pupils but also be firm in order to educate them to respect and to the necessary discipline<sup>161</sup>.

### *10. Correction and Punishment expression of love.*

The problem of correction and punishment is one of the most difficult: Is it right to prevent someone from doing wrong or should we leave the reins loose? Should we correct him/her or not?

Caburlotto believes that we cannot even give it up completely because God, in the history of salvation, proved to be an educator energetic, determined, able to reproach and to punish. But he is contrary to a repressive discipline not only because it goes against the dignity of the educator and of the pupil, but also because it usually follows the opposite result. The fight against faults should be, so to speak a mutual struggle, of the educator and of the pupil, against the weakness of character, so we have to appeal to the self-confidence and inner resources of the pupil himself.

Educating does not mean always pleasing, always approving, concealing discontent, never disagreeing, because a realistic education, by its nature, requires a corrective action: no man was born perfect.

Caburlotto is aware of the difficulties of this educational intervention, which he considers, however, possible and advantageous if graduated to the fault and done with love.

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<sup>159</sup> Caburlotto, *Suggerimenti*, quoted, no. 23.

<sup>160</sup> *Ibidem*, no. 18.

<sup>161</sup> *Regole e Costituzioni*, quoted.

As the doctor cures bodies with medicines, so the educator will proportionately adjust the corrections and punishments to the seriousness of the lacks<sup>162</sup>.

The correction will be gradual and proportionate to guilt. First with fatherly admonitions the pupil is urged to get on the good path, if he does not bow to the loving pressures, we will use more severe corrections. If the pupil is still reluctant, even if unwillingly, the punishment will be given gradually and always excluding humiliating punishment and clearly no beatings in any form<sup>163</sup>.

For girls the punishments will be the delay of the lunch or breakfast for a few hours, until the duty is performed. Never, however, food will be missing. In the most severe cases, in agreement with the relatives the girl pupil will be deprived of the monthly visit<sup>164</sup>.

It is wrong to say that it is injustice to punish the faults of the children and it is unjust to impose a penalty to those who have not power to make the return. That assertion is the daughter of impiety that, under the mask of a civil and heartfelt reflection, modern people profess to the detriment and scorn of religion, of the State and of every social duty. I am of the opinion that a large number of parents behave badly in the important matter of their children's education. I do not mean those who show cruelty out of time and without reason, nor of those who at the moment of correction become a stumbling block for children because of the perverse way they use in the correction, but of those who, because of the age of their children, let passions swarm in them<sup>165</sup>.

In correcting, the teacher must show him/herself always calm and serene if he/she wants the correction to be that oil that heals the wounds, or, if one permits his/her nature enter, it will be that poison that exacerbates hearts and he/she will not see the benefit of his/her action<sup>166</sup>.

Remember to imitate Jesus Christ by having only present his mercy; moreover remember that we are people and not angels, then we must condone a lot and not point out everything, because sometimes with too much will one gets much less<sup>167</sup>.

A fundamental rule in order to punish the least as possible is to reward the more as possible or prevent misconduct.

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<sup>162</sup> *Ibidem.*, Art. XXII.

<sup>163</sup> *Here.*

<sup>164</sup> *Here.*

<sup>165</sup> *Here.*

<sup>166</sup> CABURLOTTO, *Suggerimenti*, quoted no. 10.

<sup>167</sup> *Ibidem*, no. 15.

The punishment and correction must be accomplished in a dignified manner. The pupil must feel that the educator is well disposed toward him/her, corrects him/her because he wants his/her good and not to vent his anger, the educator that not only says: "you were wrong", but shows the reasons of his/her action. Only an intelligent love, that thinks and reflects, resorting to the discretion of the dialogue before a public action, can find the way of the heart.

If any girl should make many faults in a day, you do not have to remark them all, but be content to correct her two or three times, no more<sup>168</sup>.

When you feel disturbed by the faults of boys and girls, do not correct them until when you are a little pacified<sup>169</sup>.

However, in some cases he believes that even severe punishments are necessary, always excluding those physical and humiliating. The educator will leave no stone unturned.

When the pupil is instructed in the doctrines of morality and duty, if he does not take advantage of it in the practice, he is urged to get on the good path with fatherly admonitions. If he does not bend to the lovely advice of the Direction, we must use severe corrections. And if the pupil is still reluctant, albeit unwillingly, the Direction proceeds to punishment.

The punishment gradually consists in deprivation of recreations, visits and walking and then one proceeds to the deprivation of food and finally to imprisonment in the dressing room.

Humiliating punishments and beatings in any form are excluded.

If the pupil appears impossible to be reformed, and indeed if we see that his presence may cause damage to the other pupils, the Director proposes the dismissal<sup>170</sup>, with a detailed report to the Presidency of the Congregation of Charity.

For the girls Caburlotto proposes less severe actions as he is convinced that sweetness, goodness, affability may give an irresistible force on their soul.

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<sup>168</sup> *Ibidem*, no. 13.

<sup>169</sup> *Ibidem*, nos. 9 and 10.

<sup>170</sup> *Here*.

Patient, affectionate and persuasive manners of the Directress and of the teacher easily educate the girl pupils to order and it is very rare the case of resorting to punishment. But this punishment consists in the delay of the lunch or breakfast for a few hours until the duty is performed. Never, however, deprive the girls of food<sup>171</sup>.

Caburlotto turns also to the parents and invites them to correct their children, and not to be influenced by the present mentality that considers

an injustice to punish the faults of the young and to inflict a punishment on the children that have not the power to give tit for tat as self defence<sup>172</sup>.

The educational action of Caburlotto appears rich in values even for our time. He was a man, a teacher, a priest who had and lived the "passion" for the man, so he could not care about that "part" of society that was most exposed to danger and undefended.

The educational love made him open not only to situations of poverty of the children of people, but also to the needs of society that rewarded those who were placed in it with responsibility and awareness of their role, but that relegated to the margins those who were "slaves" of material, intellectual and moral poverty. His heart of father and shepherd led him to collaborate with those who, while not sharing faith and culture, had at heart the human promotion of the poor and abandoned children.

He had the clear conviction that those who are interested about young people should be guided especially from the heart: "the duty of the Director is the supreme supervision with the education of heart"<sup>173</sup>, the Director must put "on top of all his thoughts, on top of all his affections" the pupil and involve, where this is possible, the family because this has not to forget its proper role of law in relation to children.

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<sup>171</sup> *Here.*

<sup>172</sup> *Here.*

<sup>173</sup> *Lettera a don Angelo Busicchia*, Venice 1st May 1885, Arch. Curia Vesc. – Vittorio Veneto, b. *Mons. Rosicchia*, correspondence.

In his point of view the educator cannot be guided by a simple “educational empiricism”, but he has the requirement for a serious and updated preparation to respond competently to the demands of his task. For all this we can say that Caburlotto is still relevant.

The educator, who wishes to embody his “educational anxiety”, cannot ignore the demands and stresses that the family, the society and the church have for the young, and not even misunderstand what the human sciences offer as positive. Retraining on a professional level, in a constantly changing society is an obligation, he/she will then "be provided with the intellectual and moral attitude to fulfil religiously his/her duty."

### **III A POSSIBLE ACCOMPLISHMENT**

The "training" of the child, such as that of the man, really search, but rather vainly, to "modernize". The human nature does not change with the facility of computers or aircrafts and the continuing original humanization must therefore combat the changing and the transient. This search for modernity at all costs erodes real education.

Education forms the person, it goes down to the heart of our being in order to make of us a person; instruction and knowledge are limited to give us something external, of professional and technical, things that are certainly important, but not as urgent as they would make us believe.

The basic rule is only to worry about the present only after and to put the man at the first place, the man in his entirety and originality without corroding or even worse deleting, what touches the deepest motives of the soul.

“We cannot know which will be the weapons, the ways of expression, the poverties and the loves of the next century, but we will be certainly able not to answer to this only with today’s weapons and

expressions. Over the years, only deep attitudes and self-control count most of all "<sup>174</sup>.

Moreover responding enthusiastically to fashion as well as to the last extraordinary technical innovation is always responding to what already belongs to the past.

Before continuing on education, let's reflect on some of the assertions of the modern thinkers: "What right have we to educate, to train a man as we like? Let the children decide for themselves what is their right. They know it no worse than you. Then let them be educated by themselves and follow the path that they themselves will choose "<sup>175</sup>.

Who are we, with our uncertain humanity, with our never reached maturity, to intervene with a young man, to forbid, to require goals to open or close certain paths?" "Indeed, it is necessary for us to decide for the child and without consulting him/her, on the sense of faith (i.e. of the history of the world and humanity), and that he/she will suffer the weight of these decisions throughout his/her life "<sup>176</sup>, whatever we do, after every precaution might be taken,

The need of the educational work should lead to a peaceful although contemporarily serious consideration on the educational task, a task that cannot be rejected since there are children and young people; their very existence is an appeal. This simple fact gives education a character of obligation and urgency.

Sure, everyone has a private space where no one has right to enter, an original freedom that no one may violate, but it is also essential that the educator should recognize and be committed in a certain number of values such as tolerance, respect for others, self control, rights of truth and life. If these values are altered, if silence falls on the essential, instead of serving the freedom of the child, in reality, this would be betrayed by preventing the access to the decisive choices.

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<sup>174</sup> J. CHATEAU, *Pensieri sull' educazione*, in *Vita e Pensiero*, no. 1, 1989, p.37

<sup>175</sup> ANTISERI-REALE, *La pedagogia russa*, in *Filosofia e Pedagogia dalle origini ad oggi*, volume 3, Brescia, 1990, p. 726.

<sup>176</sup> J.P. SARTRE, *Critique de la Raion dialettique*, Paris, 1960, pages 491-492.

Educating is helping the man to reach full maturity. This lapidary definition captures the essential of the educational task: training, developing, and completing the human personality in all its aspects.

The man was not born a man; he must conquer his humanity through a patient self-construction.

But who is the man?

This question, of a simple and almost banal appearance, that concerns ourselves, is in fact extremely difficult.

"The man is for the man the supreme question," the great philosopher Augustine from Ippona had affirmed in the fourth century, and after ten centuries they were still trying to understand and give a position to the man. And there he is he seen as "copula mundi," as a "microcosm".

Now, on the threshold of the twenty-first century the question is still open and the man is asking himself with renewed insistence on the meaning of his life, of his destiny.

"No age has been successful, like ours, to present its knowledge about the man in a so charming and effective way, nor even to communicate it in a so easily and quickly way. It is also true, however, that no age has known less than ours who is the man. Never has the man had such a problematic aspect like in our times "<sup>177</sup>.

It 's a question that we are not allowed to elude, or deceive, because we are not allowed to ignore who we are: from the answer that is given to that "question magna" will depend the solution of all the other fundamental issues, not least the educational one.

Some valid answers to this question can only be asked to religion and philosophy, because only these forms of knowledge deal with the man as a person; sciences treat him as a "thing" so they cannot know who is the man and what is the meaning of human existence.

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<sup>177</sup> B. MONDIN, *L'uomo che è? Elementi di antropologia filosofica*, Rome, 1982, pages 5-6.

In Christianity, God Himself through the Scriptures reveals the man to the man: "God created the man after his image, after the image of God he created him, male and female he created them"<sup>178</sup>.

But they sinned against the Lord, and he said to the man: "As you have listened to the voice of thy wife, and hast eaten of the tree of which I commanded you not to eat, cursed is the ground because of your fault! With pain you will draw the food for every day of your life. (...) By the sweat of thy face shalt thou eat bread; till you return to the earth because you were taken from it"<sup>179</sup>.

This scriptural definition comes to change and at the same time, to complete the vision of the man of the Greek philosophy, which denied with dialectical weapons those realities - evil, pain, death – that were not included in its sights (for Socrates sin is the result of ignorance, death is nothing for Epicurus, also the corpse lives for Parmenides).

The man that the Greek philosophy had praised as a "measure of all things" as "rational and political animal" who tended to the contemplation of the Good, that man who with his forces could conquer virtue, wisdom and happiness, takes a different dimension and much bigger in the Christian vision.

He is the son of God, while remaining a creature, and being a sinner he is saved by God himself.

If God "has made himself man to save the man," then the Greek "measure" of the man, though so high, becomes inadequate and must be thoroughly rethought. The attempt to build this new vision of the man will give rise to Christian humanism.

The Christian philosophy, from Patrology till today, has led its exploration deepening the sense of *creaturality*, of the image of God, of evil, of life, of death and pain, taking again some ancient knowledge and valuing the contributions that the various sciences were working on about the man, about God, about history, about the world.

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<sup>178</sup> *Genesi*, 2-27.

<sup>179</sup> *Genesi*, 3, 17-19.

The Christian philosophy tries to make a synthesis of the Gospel text and the criteria of human reason and biblical doctrine of "imago Dei" meets the project-man that best meets its expectations and aspirations.

The man is "imago Dei," similar to him and in a certain manner consanguineous, as he is a person, that is a reality in the order of the spirit. We are open projects, and every historical era has had its project-man: the warrior, the hero, the wise, the ascetic ...

But the project that best responds to that of any other instance of transcendence within us is the design of "imago Dei."

The divine iconic that God himself has wanted to impress upon our being in the moment of creation: "God created the man after His own image", establishes fully and conclusively the human planning, meaning that the model of the man is God himself.

These statements seem to echo Caburlotto:

the man is that created entity that had essence and life by God, reason and senses and everything great that the human being possesses<sup>180</sup>.

This man, provided by God with the special gifts of intelligence and freedom, enjoys in the delicious garden a peaceful, happy and quiet life; this man can say without fear that he is mistaking:

I'm an image of the Most High; I am the object of his love<sup>181</sup>. But after the sin the man finds himself in the impossibility to order the disorder of the human nature by himself and therefore in the impossibility of reaching his God who is the only purpose for which he breathes, the longing of his life<sup>182</sup>.

Since his activity as parish priest, Caburlotto had a clear view about who was that "man" that needed to be educated and what was the social context in which he was, and he answered punctually dedicating himself in the work for the moralization of costumes.

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<sup>180</sup> *Del peccato mortale*, AGC, 1,3, sermon.

<sup>181</sup> *Discorso terzo*, AGC, 1,3, sermon.

<sup>182</sup> *Gesù Bambino*, quoted.

In his opinion the task could be done effectively only by whom, after his/her professional ability, would join the knowledge of the pupil, of the real society he was living in and of the expectations and requirements of this for young people, but mainly he/she should have "a big heart " because only those who love can find the suitable ways to interweave a real educational relationship.

Today, like yesterday, the educational work requires diligent attention to people, i.e. to the boys and girls who are living a crucial phase of their human and Christian growth and in a particular historical and cultural context.

And as Caburlotto was able to engage himself in educational proposals attentive to the needs of the young people of the time, so today's educator must analyse and assess the needs and problems of society and of young people in order to respond effectively.

Today's society is quite complex. The ingenuous mechanistic optimism and the conception of a development unlimited in itself are passing through a crisis: the concern for the destiny of man has succeeded them.

The excessive availability of consumer goods, instead of freeing the man has made him become more fragile and more easily slave of "possession" and of an immediate gratification. The prevalence of having on being, has created in him a deep dissatisfaction<sup>183</sup>. Moreover, the man has found himself at the mercy of ideologies exciting the individual freedom and the earthly and materialistic dimension of reality, rejecting the relationship with the transcendent Truth and the intervention God in history.

This has drained the values of their genuine meaning; they appear general, vague and subject to continuous erosion. Who defines values today? What stability have they? What concrete contents? The same truth has appeared almost an attack on freedom and religion has been relegated to a mere fact of conscience, intimist<sup>184</sup>.

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<sup>183</sup> *Sollecitudo rei socialis*, p. 26.

<sup>184</sup> See G. CASALE, *La dottrina sociale della Chiesa: rilezioni su un'esperienza in Vita e Pensiero*, no. 3, 1989, pages 200-201.

The person who was previously considered an absolute value and represented "the most noble and perfect reality of the universe" has been reduced to a mere social convention little by little. Truth has suffered a similar decline.

One cannot recognize an objective truth any more, that is a measure and a principle for all minds, truth is the opinion that finds larger following, collecting more supports, that responds better to the interests and tastes of the people. The same fate befell onto justice and this is now declined to a conventional value <sup>185</sup>.

Today's young people are the unaware victims of the crisis of some supporting values: truth, freedom, and loyalty.

They live a kind of instability, they lack a planning in the settlement of their life: no decision, no definitive opposition but a thousand provisional ones, each good in its present moment, but each with no history and no future.

It is difficult in this context that the risk, the bold choice, the final opinion might emerge.

Values are missing, as well as the meaning of life, because they lack depth; they are subject to an excess of information that they can not reorder, dispose hierarchically, synthesize: everything vanishes, also the true and the good; they are living in an environment of poor relations and human relationships.

This situation indicates an educational emergency that nobody can escape.

Education is required to achieve the humanization of the man in the vital dialogue with this environmental and cultural reality and still floating and becoming.

The task of the Catholic educator in this society that besides is characterized by the cultural pluralism, the diversity of concepts and skills, is to "build the man from within, in order to free him from the constraints that may prevent him from living completely like a man" for this reason the reference to Jesus Christ is essential as this "teaches

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<sup>185</sup> See B. MONDIN, *Il valore dell'uomo*, Rome, 1983, pages 15-17.

to discern the values that make the man and the counter values that degrade him "<sup>186</sup>.

In his century steeped in rationalism and materialism, in the raging of the de christianisation of society, aware of the crisis of values, Caburlotto, considered his duty to embody his faith as a Christian and a priest, working in the educational field in order to bring the man to God.

When can men realize that nothing can satisfy them except God?<sup>187</sup>.

As Jesus Christ operated in this world to glorify in all things his heavenly Father, in the same way we were created to glorify him here on earth and later enjoy him eternally<sup>188</sup>.

A difficult task yesterday and today, when the young is bullied by transience, by thousands of information, by the inability to "listen", because he/she is afraid of silence, a "place" where one can understand oneself, the others, the totally Other. From this the urgency of education stems in order to help the young to regain their deep interiority, their self in the completeness of its size through silence and contemplation, effective means to let them live and not be lived.

The situation of "temporariness" that the modern man lives, makes the young unable to make any definitive choices. Once faithfulness was not only considered a virtue, but almost the seal of a person's maturity.

Today those persons who keep their word and a choice of life made consciously are not considered mature, but those who are able to call themselves into question and resume their freedom in order to choose again and forever.

Perseverance has always been a difficult conquest. " A person that may start well and lead a commendable life is not surprising; a person who may continue the well begun, is something unusual. "<sup>189</sup>,

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<sup>186</sup> See *La Scuola Cattolica*, S. Congregazione pper l'Educazione cattolica, nos. 11, 29.

<sup>187</sup> *Domenica quarta dopo Pasqua, quoted.*

<sup>188</sup> *Ibidem.*

<sup>189</sup> *Domenica terza dopo Pentecoste, quoted.*

today in the culture of the immediate this is even more difficult. So educating the young then to the fatigue, effort, renunciation in order to achieve an ideal that carries him out as a man, is a goal to pursue.

The insecurity for the future, due to the crisis of values, to the "nuclear danger", to the ecological deterioration, the lack of a sure job caused by the great development of the science-technological development, leads to a feeling of helplessness, anxiety, apathy.

The educator is called to re-establish hope, a hope that puts its trust in the Other. It requires humility, an anthropological humility that becomes availability, a free burst towards the others and towards God.

"The man alone is undoubtedly very weak, but when he has the help of God with himself, he should fear or dread nothing"<sup>190</sup>.

Education for hope, and especially for Christian hope is the key word for those who ask about the meaning of existence and on the fundamental and permanent ends of life: if we limit to accept the needs of a society characterized by the scientific and technological development, we risk falling into the depersonalisation and standardization, disregarding the real education that is a journey of discovery and sense of unity.

In a context of pluralism as chaotic as ours, of collapse of the so-called ethical, moral evidence, of moral and ideal tension in the personal and collective actions, the contemporary Christian educators are called to form autonomous and mature consciences in the young, an indispensable condition that permits them to get over "fragmented" cultural models and lifestyle of a low ethical- project profile.

The path of values is not an inhumane path, but it is very human, because it is that which most closely matches the human vocation, the deepest needs of its spirit.

Developing the critical spirit, exhorting to ask and answer meaningful questions on the identification of values, of purposes, of truths objectively worthy of being pursued, is making young people capable of a true development.

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<sup>190</sup> *Ibidem.*

For them, born and raised in the context of a prevailing culture of consumerism and mass media, giving depth to their personality is not a mere trifle.

If every age has always been careful to make the young "free and responsible", all the more reason is the present.

Caburlotto used to say:

The educational task is the formation of the mind and heart of young people, so that, after being well started to religion, morals, economy, work and well-informed to the arts, they may become honest and industrious workers and, at the same time, suitable to establish so many families that may form the decorum of their country<sup>191</sup>

And here are these pupils at the end of education, well trained in various disciplines, skilled in their profession and able to deal with life with confidence<sup>192</sup>

In this time of strong automation and continuous scientific and technological progress, it is no longer sufficient to prepare the young for an elementary education. He requires an extensive knowledge and more and more important values, as only in this way he will be able to respond to life undertakings and to the needs of the working world, characterized by difficulty in integration and enhanced competitiveness.

He should also be educated to a degree of flexibility that allows him to continually retrain and adjust to changing needs that the technological change gradually proposes to him.

When he is inserted in the "work," the young acquires his "status" of adult, not only because he receives an income but also because he buys his personal and social identity, defining his personal and professional future.

Education is a path of freedom and being free means being able to use freedom in truth.

Everyone is called to build from within this structure, with effort, perseverance, patience.

The words of Caburlotto echo:

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<sup>191</sup> *Here*, pages 67-68.

<sup>192</sup> *Here..*

Remember that the true freedom does not consist in the outburst of passions but in their sure dominion. Often remember that only then the man can consider himself independent in the moral sense, when he is strong enough to discipline his low appetites. In this manner one creates a state of a non-fictitious happiness<sup>193</sup>.

The reaching of this goal is living today some more difficulties than in the past; this is due to the relationship between two freedoms (educator-pupil), but most of all to the particular socio-cultural climate. The evangelical principle “truth will make you free” is contradicted at its root by the radical-nihilist culture.

They think that truth becomes a barrier for freedom, a joke that curbs and mortifies it.

For this reason truth is denied and freedom becomes an absolute, or it is considered in an ambiguous way, that is “the truth of one’s conscience will make people free”.

In order to give back to the man a freedom that is actually to his measure, it is necessary to rehabilitate the metaphysical and religious vision of him and of the things from which the same freedom comes. It is difficult but necessary to cultivate the value of freedom and educate the man to his correct exercise.

The culture of the freedom-value must put as its first goal the cleaning up of the same value from all those ideological aberrations that have made him prisoner in the modern period.

The second goal is to remove the freedom-value from all those political, social, economical, technological manipulations and pressures that often menace to suffocate it.

Besides it is necessary to help the young maturing the interior conditions that regulate the exercise of freedom: truth and love.

The man, as member of the human society, in proportion with his own physical and intellectual strengths, must lend himself to the coordinate action of the social mass<sup>194</sup>.

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<sup>193</sup> *Here.*

<sup>194</sup> *Here.*

in this manner Caburlotto expressed the duty of cooperation and solidarity in the social field.

That aim was enlarged today and has reached a planetary dimension.

Ontologically the man is a co-being (being with the others), as Heidegger says correctly, and as such he is called to have a conscience about his engagement in favour of all, sharing necessities, wishes and joys.

The contemporary man, mainly the European that along these centuries has gone through the path for the liberation from the slavery of privations, for knowledge, dignity, culture and freedom, must consider those peoples around him, as they are making now the first steps towards a more human condition.

He must discover the man at the centre of development, at the basis, at the starting and arrival point.

The education of the man must be at the first place even for the poor peoples if we want to be the protagonists of their development. The financial or political technique of the great powers will not be able to solve the great challenges of our time by itself: demographic growth, ecological trouble, opulence and poverty, terrorism, drugs, genetic engineering, protection of the young, of the elderly, of the disabled ... Only if they are united, the peoples can answer these great challenges with efficacy.

The more and more evident awareness of the interdependence among men and nations on all levels: economical, cultural, religious, political, indicate solidarity as the obliged goal.

But solidarity cannot be imposed, and it is not innate in the man, it is a fruit acquired through effort and perseverance.

Only going through the path of education in the pupil, that is in everyone of us, we can awake this value, promote it, wish it, love it, actuate it.

Really because being a man means “being with the others”, the adult is called to accompany the pupil along the path of the overcoming of egoism in favour of the others, of renunciation to evil

(to offence, to revenge ...) and to the superfluous to be content of the necessary in order to establish a society made after the human dimension.

As a society without a spirit of solidarity cannot exist, education has the task of awaking in young people the ideal of friendship, co responsibility and of the common welfare.

But the young needs to find these values embodied in some persons and the adult represents the most valid mediation, the model with which one can confront oneself.

Parents and teachers first of all must orient themselves towards these ideals and then encourage some constructive experiences of solidarity.

Paul VI used to say that living solidarity is an original way of living charity. Charity gives life to a communitarian environment permeated by the evangelical spirit. It is the accomplishment of the ideal that Christ has brought. The incarnated Word, has made himself near the man, has taken the man's nature, history and sin. He is the model of "living-for", for the glory of the Father, for the salvation of brethren.

In the development of the young people personality their family keeps a role of primary importance even in our days notwithstanding the contradictions that the family is facing in this last short period of the century.

The protest of 1968 considered the family responsible of all deviations, hypocrisies and frustrations; so it should have been abolished.

They say that the young have re discovered the family for some years. Some consider this a morally positive symptom; some others on the contrary consider it a regressive orientation.

Does this deal with a real re discovery of the family or with some forms of insecurity, of fear in accepting responsibilities or even of egoism?

According to an inquiry of *Centro Studi e Ricerche sulla Famiglia* of the *Università Cattolica* of Milan, in the present decade, in Italy young people consider the family as the place of affective satisfaction

and of security and they prologue their stay in it until their late maturity.

This new type of family is defined “the long family of the young-adult”. In it there are new forms of relationship, marked by the need of vicinity, of material support, of care, of mutual dependence.

The prolonged stay of the “young-adult” in the family can have a double “advantage”, on one side the young can delay to take some responsibilities, on the other side the parent can postpone the moment of separation.

A “double advantage” that risks to put some obstacles to the growth and maturation of the person. The young-adult prolongs his preparation to enter the society in a surer and more conscious manner; but if the time of waiting prologues too much, it can cause passivity and fear to face life<sup>195</sup>.

In the end, in many people, both men and women, there is the tendency to live alone, or without any fix ties and weighs to bear.

Today we speak of “in fact families” to indicate the more and more diffused phenomenon of people that “live together”, without getting married.

Even if the family lives these contradictions, not really marginal, it remains all the same the most important educational agency and its task is the humanization of the man.

Caburlotto considered a duty to remind the parents of their educational task for their children.

I think that a great number of parents behave badly about the important matter of education of their children. And it is neither right to consider the pretext of an excessive business, as nothing is impossible for those who really wish it. Parents, you have the duty of instruction, watching, correcting, not of destructing through bad examples what you have edified through words<sup>196</sup>.

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<sup>195</sup> See G. GALIMBERTI, *La famiglia “lunga” del giovane-adulto*, in *Vita e pensiero*, no. 2, 1989.

<sup>196</sup> *Here*.

In the present society one of the tasks that the family is called to fulfil is to offer the young some new opportunities of dialogue and exchange among generations and to bring on and compose the “tradition” with the positive instances of the new.

Nevertheless the family alone cannot conduct the whole education; it is called to take part to a privileged relationship with the school. Cooperating with it the family can favour in the young some more adequate answers to the challenges of society through the acquisition of necessary perceptive filters or method grids for a correct approach to reality.

Besides it is the school task and even more the family task to urge the young to the assumption of his role of man, “to throw him” into life, make him face difficulties, help him in the adaptation and acceptance of defeat, stimulate him to the engagement “for ever”, to trust himself and his capacities. Family and school are called “to live” the values, as they are more transmitted “by contagion” rather than by reasoning and teaching.

So it is not only a matter of “teaching”, but rather of promoting, making the pupil love, making him welcome values. The proclaimed but not lived values generate more refusal than enthusiasm.

At this point the priority goes to the support and re establish the family-value even through education. Today it is looking for a new identity; it feels the urgency for establishing inside of it some meaningful human relationships that may satisfy the need of a deep communication among its members. But even where the family appears to be lacking, badly functioning, it is and remains the first place from where it is possible to start in order to compose again the disarticulated plot of relations and affectivity. The ascertainment of the crisis must not prevent us from sensing the intrinsic potentialities of rescue and salvation that it possesses.

Before concluding these few notes on the margin of contemporaneity with which it is possible to read the educational thought of Caburlotto even today, it seems opportune to underline the value of collaboration both inside the school and outside (with the social, political, ecclesial institutions), a collaboration that Caburlotto

has been able to interweave in a climate of a strong ideological and religious polemic among the different groups, with the intention of directing everybody's energies at the advantage of the human formation of the young.

Speaking of collaboration in the school field today is enough taken for granted, after the introduction of the Collective Organs, even if the legislation has not really fulfilled the problem. Compacting organically the different parts interested to the educational problem around the problems of instruction and of the person requires capacity, equilibrium and caution.

After an intuition that anticipated his times, Caburlotto felt the exigency of fighting against any extremism and he dedicated himself to be "the man of dialogue" with everybody, not for the sake of peace, but in order to build the largest convergences and consents in favour of the educational commitment considered as a priority in the building of a more human and right society.

Today, in our advanced and democratic society, they speak of collaboration and of participation at all levels: political, trade union, school and ecclesial levels, but we really see a continual "delegacion" that empties the same terms of their meanings.

For this reason the "Church" urges and encourages all men and particularly the Christians to take an active part in the different organizations and associations.

A Pastoral Note of C.E.I. says what follows: "Family and school alone are not sufficient. It is necessary to give life to a suggesting movement of all the ecclesial communities, intended to transmit today the human and Christian message of the truth on the man, without escaping for this reason from a correct and sure dialogue with the other cultural and social components, that are also called to serve the man and open him to the fullness of his vocation"<sup>197</sup>.

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<sup>197</sup> See, *La Chiesa dopo Loreto*, no.15.

The school operators that are engaged to promote the man through the meeting with the goods of culture and to insert and integrate the young in the common effort for ameliorating the world, must be able to catch the positive of the different realities, without ignoring the contradictions and visions even when they are poor and incomplete, in order to build a consent of common basis in favour of the man.

In a culture as the present one, characterized by pluralism and by indifference, the path of collaboration and of participation seems to be the only able to mediate the complexities of society positively.

TANIA DA ROS

## **FEMALE EDUCATION IN THE NINETEENTH CENTURY AND THE EDUCATIONAL ACTIONS OF LUIGI CABURLOTTO**

It seems a paradox but in the nineteenth century, marked by strong changes and innovations (great political turmoil and social claims, industrialization, relevant migratory movements, urbanization ...), illiteracy showed to be as one of the most burning problems to which the different European governments were called to give a solution.

The right to a free instruction, equal for all without any distinction of class and sex was actually a mere aspiration as still in the first half of the nineteenth century the maxim always dear to the domineering classes “study is not necessary to those who are destined to serve”<sup>198</sup> was quite widespread.

Particularly only a few showed support and sensitivity for the convenience of admitting the woman to benefit from the boundless territory of the written culture, that had always been an almost exclusive patrimony of those who took part in some “power”, and there were many prejudices and preconceptions around the female identity.

The wariness and reluctance for the admission to instruction of the female world were bound to the conditions of the woman considered as subordinate to the man<sup>199</sup>. Actually throughout the whole nineteenth

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<sup>198</sup> See RAMADIO, *Ti ha amato*, Venice 1964, p.11.

<sup>199</sup> Even if during the nineteenth century there have been some changes, although slow and tortuous, there were still many limits in the relationship wife-husband and parents-children, and these were seen in the female condition so much that in the quotations that I’m reporting now they are presented in a very eloquent way: “For the prerogative of their sex and the force of their nature, men are naturally able for any sort of employments and obligations, on the contrary women for the reason of the weakness of their sex, and of their natural fragility are excluded from many duties and declared unable for certain obligations. According to the Roman law, women

century the mentality of the natural subordination of the woman subject to the man was rooted. Really the woman was considered an appendix of the man, not a person in herself, having the right to acculturation, to work and to live working.

On the other hand, why bothering about the woman's instruction, when her life should have as a primary "social end" the guide of the children and the care for the family, and as a privileged space, the space of the family? The house is the environment where the woman dominates, there she is relegated even in the deplorable case when working should be indispensable acting so that the work might be made at home or in a place similar to it, with the purpose of avoiding that she might be forced "to show herself" in public.

Under this point of view the prejudice about the "erudite women", an easy butt of ridicule and derision, seems to be strongly clung, so much that it was a clamorous step forward, and actually for some it was the reason of scandal that also the women of the middle or even of the humble class could learn to read and write in the elementary public schools.

So the natural destiny of the woman is that of being confined in the dimension of daughter, wife and mother: she has not to show her capacities to herself and to the others, her task is obeying, resigning herself, being patient (by now women are fed up with all of this!).

The hostility and resistances of a cultural and political kind that the female emancipation met, were even due to the fear that the

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are not admitted to public offices, and so they cannot have the duty of a judge, neither to exercise any magistracy, neither to exercise the profession of lawyer attorney. They cannot be nominated tutors or carers of their children, or grandchildren. Married women are subjected to the power their husband that has the power on his wife so that she cannot oblige herself and neither her goods without the consent and authority of her husband. She cannot undergo a trial without having the liberty to do so, being a shameful thing that the woman under the power of her husband, might present herself in front of the judges. The married woman must keep her faithfulness for her husband, the one who commits adultery incurs the penalties of the law". See M.BISCARO *La condizione della donna nel '600 e '700*. in "Dueville", *Storia e identificazione di una comunità del passato*, by C.POVOLO, Vicenza 1985, vol. I, pages 606-607.

“learned” and professionally competent woman, might compete with the man, menacing his employment possibilities, so much that some famous men like Balbo expressed themselves as follows: “Women must never show that they have studied, it is not their competence to demand any occupation of intelligence”<sup>200</sup>.

Then there was an old judgement that said that the woman should not learn to write because she might have an amorous correspondence. This deals with a fear that finds a confirmation in some authoritative literary texts, let’s think about Goethe who among the notes of his journey to Italy, notes the regret of a lady from Milan, that said: “They do not teach us to write as they are afraid that the pen might be useful to write some amorous letters; they would not even permit us to read except when we use the prayer book”<sup>201</sup>.

It is clear that the moral worrying induced the learned men to see the education of the female world an instrument of perdition and sin and so their conviction that instruction was a virile privilege was enforced.

Besides we must highlight that concerning the female instruction near the discriminating element “sex”, there is also that of “class”. The women of the superior classes were not certainly comparable to those of the oppressed classes. The former used to live in magnificence, in enjoyments and they could even triumph intellectually in that society niche of the female privilege that were the “salons” of some “famous women”. Their instruction was entrusted to the monasteries, or it was given at home by some private governesses.

Nevertheless we cannot forget that the culture given to the young ladies of the privileged class, was “*sui generis*”, that is a smattering of all that might make the woman able to cut a fine figure in the so many salons of the nineteenth century. So it dealt with an instruction which

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<sup>200</sup> See C. BALBO, *Pensieri ed esempi di morale e di politica. Opera postuma, con l’aggiunta dei Dialoghi di un maestro di scuola*, Turin 1857.

<sup>201</sup> See M.A. MANACORDA, *Istruzione ed emancipazione della donna nel Risorgimento. Riletture e considerazioni*. in *L’educazione delle donne. Scuole e modelli di vita femminile nell’Italia dell’Ottocento*, by S.SOLDANI, Milan 1991.

end was that of preparing the young lady to her social debut having the condition of crowning her greatest aspiration of a good marriage. The preparation they received was neither professional nor such to consent the continuation in the university studies.

Really different was the destiny of the “inferior class” girls exposed to fall low, until the most lacking conditions of poverty, of hunger, of the servile work, of prostitution.

Then once again we have to reaffirm the principle that in the nineteenth century, but also for a great part of the twentieth, the human being was thought as a man. The woman was not part of the “regnicoli” (those who were born or lived in a kingdom, particularly in the nineteenth century the citizens of the Kingdom of Naples and later of Italy were called this way editor’s note) that had rights, but she was a simple member of a family where the rights were the competence of the man only who was the chief of it.

Notwithstanding the major part of the public opinion was deaf and diffident about female education, in the ecclesiastic world there were many men and women that dedicated themselves to such social service. Among these the Venetian priest Luigi Caburlotto distinguished himself. Informed and caring for the particularly difficult situation of his town after 1848/49, as convinced as he was that the woman, Christianly formed, would be the fundament of a serious and honest family, and of a well ordered society, he founded the Institute of the Daughters of St. Joseph as this might be dedicated to the human and social education of the girls.

For Caburlotto the family is the goal at which the educational activity aims, there it gives its fruits; there the human being is formed. Actually the family is the first and most important educational agency whose task is the human formation. Don Luigi really knows that the human being was not born as such, but he/she has to conquer his/her humanity, through a patient self-construction<sup>202</sup>.

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<sup>202</sup> The humanistic vision of Caburlotto is founded in an essential religious conceit that borrows the contents of the Scriptures and of the Fathers of the Church of which he was a deep connoisseur. An example is really given by this affirmation that appeared in *La Gazzetta Ufficiale* of Venice in 1855: “Here (that is the School

So from this conceit of the man the importance of the educational work springs, and he considers it one of the most efficacious means for the moralization of costumes, he ascribes to it the priority task of helping the person to reach the whole human and Christian maturity<sup>203</sup>, that is making him/her able to face life with a sense of responsibility and seriousness.

So, given these short premises of general character about the vision of men and the educational goals<sup>204</sup>, one can better understand how Caburlotto, aware of the enormous influence of the woman in society as a mother, wife and daughter, would consider that she might not be able to carry out her role adequately if she should be left in ignorance or simply abandoned to a generic domestic formation. This is the reason why he considers it indispensable to open her the access to a systematic formation, although in the limits of the contemporary existences.

The woman must be supported with an integral formation, it is necessary to offer her “the culture of the mind and heart because, when her education is over she must provide for herself with her arms’ work”<sup>205</sup>.

In order to realize this, it is important to teach reading and writing, counting; exercising, strengthening and making her creative capacities fecund; arousing her love for the beautiful and good; making her love

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of Charity S. Giovanni Decollato) the girls are fully instructed in the principles of faith, of costume and of domestic works”.

<sup>203</sup> See *Piano disciplinare*, here.

<sup>204</sup> The educational action that Caburlotto hoped for, had three permeated dimensions: individual, social and religious; it can be carried out only by a competent person, technically prepared, with a “great heart”, and through instruction this person can make the pupil become able to find his/her self-determination, of living his/her relationships with God, with men, with himself. See *Discorso in occasione dell’assegnazione dei premi agli allievi del Patrio Istituto Manin*, 20th December 1870, AGCV, b. 4, 20/3 *Sistema pedagogico dell’arte*, 18th September 1877, AGCV, b.4, 21/1; *Regolamento interno del patrio Istituto Manin*, Male Dept. AGCV, b. 4, 19/2, here.

<sup>205</sup> *Regolamento interno dell’Istituto Manin sez. femm*, AGCV, b.19/1, here.

her work, the means through which every young person can perform all his/her capacities<sup>206</sup>.

In the “Disciplinary Plan”, the first document where our educator-priest expresses his pedagogical ideas, the means how to carry out them, the spirit through which the House<sup>207</sup> had to be guided, we can read what follows: “... the little girls that, in all those hours are without their parents and relatives will be instructed in the duties of religion, trained to the most ordinary female works as well as in reading and writing”<sup>208</sup>

Then the rough copy specifies: “The duties of the girl pupils consist in attending to their own hands work or to a job that might be the most suitable to their physical dispositions, and more the method of well keeping a dwelling and make it clean”<sup>209</sup>.

This last indication is worth considering, and that is the teaching for keeping “a clean dwelling”, if we consider the neglect that the houses of the poor often had, we must also consider as a pedagogical attention the invitation that he made to the woman educators to keep into account the physical dispositions of the girls in order to train them in the more suitable job for them.

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<sup>206</sup> Caburlotto considers education as liberating, that is he considers that the more one knows, the more one gets free from ignorance, prejudices, fears and poverty and sets the basis for the acquisition of a complete, equilibrated personality. Convinced of the positivity of instruction, Caburlotto affirms: “And I neither doubt, honourable President, that these children will desire to correspond your loving cares. I cannot think that all of them will become distinct artisans, but I firmly trust that they all will result as such as not to make you regret the waste of your cares; and the already happy results of the pupils that have gone out of the establishment give us an indisputable evidence. Our workshops that the eminent teacher Cadornin is guiding make us see how these young intelligences are helped in the development of their intellectual forces”. *Discorso pronunciato nel giorno della distribuzione dei premi agli allievi dell’Istituto Manin*, 18th August 1864, AGCV, b. 4, 20/1, pages 59-64.

<sup>207</sup> On the 30th April 1850 Caburlotto opens near the church of S. Giovanni Decollato a Pious Home of charity for the poor and abandoned little girls of the parish. He is helped by Beatrice Voinier, Sejana Samaritana and Maria Vendramin.

<sup>208</sup> *Piano disciplinare, quoted.*

<sup>209</sup> *Ibidem.*

The real task for those who have the educational responsibility is then that of the “maieutics” art. That is it deals with the discovery, through a careful study of the girl pupils, their interior energies, to value and free them so that the young women may form their personality and fulfil themselves completely<sup>210</sup>.

And as each person is the integrant part of the social environment where he/she lives and to which he/she is called to take a contribution according to his/her honesty, laboriousness and realized humanity, the educator must prepare the person to be inserted in the social group and to become its active member: “Girl pupils are trained according to the different arts so that they may become artisan-housewives and useful family women. When the education is ended, the society welcomes those young girls educated according to their destination and so useful to themselves and to their families”<sup>211</sup>.

So the goal of education is not simply the development and the perfecting of the single person, but the formation of the whole community, that is a so strong and rooted reason in the vision of Caburlotto that it is constantly confirmed in his writings<sup>212</sup>.

Besides, Caburlotto gave a great importance to religious formation. According to Don Luigi religious faith is at the basis of education, it informs the whole life, it constitutes its deep soul. He is

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<sup>210</sup> Caburlotto considers education as the art that permits the pupil to reach perfecting, entrusting its result to competence, instruction, to the gifts of the educator’s heart: “the teaching staff must have intellectual and moral attitude and must have a great heart”. *Sistema pedagogico dell’arte*, 18th September 1874, quoted.

<sup>211</sup> See *Lettera del Caburlotto all’Onorevole Presidenza della Congregazione di Carità*. 5th July 1881, AGCV, b.5, 22/4.

<sup>212</sup> Concerning the activity of his institutes, Don Luigi actually expresses himself as follows: “it is useful to religion, to the state, to society”, “the home country Institute Manin in its purpose intends to give the society some artisans that might unite to the morality of their actions, knowledge and value in arts so that they can over raise common people”, “let the young receive the artisan instruction, so that, after being well started in morals and in art they may become the solace of their town and the decorum of their country” *Lettera all’Imp. Regia Delegazione*, 7<sup>th</sup> June 1851, AGCV, b.3, 15/2; *Sistema pedagogico*, quoted.

convinced that religious education requires a total and interior adhesion, personal responsibility and engagement both in the individual level and in the social one. Only he who possesses an alive “feeling of piety”, that is he who loves God and his brethren, becomes a “useful and honest citizen”<sup>213</sup>.

As a consequence the education that the woman teachers will give the girls will have the priority aim of a “ saint divine fear” and “the affection to the saint catholic apostolic roman faith”<sup>214</sup>. This principle, so dear to our founder, is confirmed there, where he enucleates the contents of education: “the poor girls will be instructed in religion” and he will get their heart formed “after virtue and the saint divine fear”<sup>215</sup>.

Besides intuiting how it is easier to obtain in that matter an exterior observance rather than true firm beliefs, he cares to indicate that danger both to the educators and to the pupils: “Not as a costume or in consequence of coercion is the pupil involved in religious practices, but for the need of his soul and for his conscience, as without the feeling of piety it is difficult to find a useful and honest citizen”<sup>216</sup>.

Concerning the method and the educational style we must say that Caburlotto wishes the educational work to be marked by love, patience and the greatest comprehension. He considers every form of hardness fruitless and he invites to offer every opportunity of pacification as soon as possible. Don Luigi was absolutely contrary to an educational form that might have at its basis the blind obedience and the rigid authoritarianism that induces to see in the pupil only a subject to be forced “to behave properly” or he/she should receive some serious actions.

He believes in persuasion, conviction, in the spontaneous and frank dialogue. The distinctive characters of his work are: the respect

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<sup>213</sup> *Regolamento interno patrio Istituto Manin*, male dept., quoted.

<sup>214</sup> See *Regole e Costituzioni per le Figlie di S. Giuseppe sotto la protezione di S. Francesco di Sales e di S. Giovanna di Chantal*, 1866, Costituzione 1, AGCV, b.3, 16.

<sup>215</sup> *Ibidem*, Costituzione XVIII.

<sup>216</sup> *Regolamento interno del patrio Istituto Manin*, male dept., quoted.

for the human being, the controlled freedom, an open religious life, the elevation and development of the artisan-housewife, the escape from idleness and the evaluation of any job.

At the basis of the relationship educator-pupil Caburlotto puts love, as according to him, this feeling is the only and exclusive holder of hearts<sup>217</sup>. For this reason he invites the teachers to study in the persons their particular qualities, their nature and character, in order to adapt their action; he exhorts them to encourage, stimulate, never to force, as he is persuaded that the pupils that are under their guide are not an amorphous wax to be modelled, although human creatures that need some help in order to grow and progress.

The educational system of Caburlotto shows to be coherent, organic, inspired to sound theological, philosophical principles and the fruit of experience even if not scientific in the proper meaning of the word. It is a lived educational system, rather than theorized and it is for this reason that it is difficult to be translated into schemes like that of many educators of his time (Don Bosco, the Cavanis brothers, Don Luca Passi ...).

But if we want to notice an aspect that characterizes his method, we can speak about a preventive method, carried out in a style of “humble and sweet” charity. The term “preventive” has a double meaning in his writings. In the negative meaning it is meant to put the pupils in the impossibility of committing faults: so preventing means obstructing, persevering. But this attitude of the educator cannot and must not become a suffocating supervision, that may provoke some hypocritical attitudes, of imposed goodness from outside. Letting him/herself guided by the “pedagogical charity” the educator must instead “insinuate himself with lovingness in the soul of the pupils so that these may acquire affection for their teacher”<sup>218</sup>. A thing that can be realized only when the educator puts the pupil as the centre of his/her interests, worrying and anxieties, when he/she is induced by

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<sup>217</sup> “The man was born to love, feels this feeling swarming as a babe. Every man, although he can be cruel and inhuman, has this feeling in his heart”. *Domenica della SS.Trinità*, Sermon, AGCV, b.1, 10.

<sup>218</sup> *Regolamento interno del patrio Istituto Manin*, male dept., quoted.

love in his actions. Then the educator is invited to become “the model of virtue and politeness”<sup>219</sup> for the pupils. So the action of the educator is explained mainly in the constructive meaning and this because, those who love worry not really “to hinder”, but to arouse in the pupils some attitudes that are suitable to a responsible and mature responsibility.

So prevention in the essential meaning expresses itself as the communication and proposal of ideas and convictions that the pupils may use as their own with an interior willingness<sup>220</sup>.

Then Caburlotto insists repeatedly in order to make the educators assume sweetness as the specific trait of their actions. For him sweetness is not weakness, sentimentalism, but the right equilibrium of wisdom and awareness of one’s role that avoids excess. Actually in one of his Suggestions for his Daughters, he expresses himself as follows: “It is necessary to make oneself strong with the most invincible patience, to be suave, amiable and pleasant with pupils, but being able to be firm in order to educate them to respect and to the necessary discipline”<sup>221</sup> and again: “Remember never to fear for being too indulgent, as it is better to exceed in this, rather than treating with hardness”<sup>222</sup>.

Good educators are those who “see everything, correct a little and punish very little, and never impose, but always ask with sweetness”<sup>223</sup>.

In the end we can conclude affirming that for Caburlotto the educational adventure requires a dialectic relationship between educator and pupil, a relationship founded on the mutual esteem, respect, freedom and love; the principal agent of the educational work

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<sup>219</sup> *Ibidem*.

<sup>220</sup> A. DA SILVA FERRIERA, *Memorie dell’oratorio*, in *L’impegno dell’educatore. Studi in onore di Pietro Braido*, LAS, Rome, 1991, p.405: booklet on the preventive system and Silesian history.

<sup>221</sup> *Regole e Costituzioni* quoted, Constitution IV: About patience.

<sup>222</sup> L. CABURLOTTO, *Suggerimenti per le mie Figlie*, in S. TRAMONTIN, *Luigi Caburlotto apostolo dell’educazione*, Milan 1990, Suggestion XXIV, p.299.

<sup>223</sup> *Ibidem*, *Suggerimenti XXII, XI*, pages 299, 295.

is the pupil that must be instructed and guided with sacred and loving respect. Besides only those who unite to their professional competence the knowledge of the pupil, of the social reality where he/she lives and of its expectations and exigencies from the young, but most of all those who have a “great heart”, can carry out their educational mission efficaciously, as only those who love are able to find the most suitable ways to interweave a real and constructive educational relationship.

The item correction deserves a separate speech. Aware of the difficulty of this educational action, Don Luigi nevertheless considers it possible and advantageous when it is graduated according to the guilt and made with love.

Stated in advance that one cannot apply to the punitive corrective action, as no one was born perfect, Caburlotto asserts that one must make a moderate use of reproaches and punishments<sup>224</sup> and besides that these may be used mainly with those that manifest a difficult and not docile nature and as a consequence, they do not mend their way even after the exhortations and blames. Then absolutely the corporal or too humiliating or too severe punishments must be excluded, as also the corrective action must be characterized after that meekness “with which our Most Holy Redeemer modelled his suave religion”<sup>225</sup>.

So punishment and correction must be always given with a decent manner. Pupils must feel that teachers are well disposed with them, they correct them for their own sake, and not to vent their anger, and they do not say to them only: “you were wrong”, but show them the reasons of their action.

Only in front of such attitude of paternal opening, the esteem is changed into affection and they obtain an amelioration that would have never been possible to achieve through fear.

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<sup>224</sup> “When the pupil has been instructed in the doctrines of morality and duty, if he does not take advantage of the practice he is urged through paternal admonitions and exhorted to get on the good path. In case he will not bend to loving admonitions of the Direction, strict corrections will be used”. *Regolamento interno del patrio Istituto Manin*, male dept., quoted.

<sup>225</sup> *Piano disciplinare*, quoted.

While for the boys Caburlotto considered also the necessity of some severe punishments, excluding the physical ones and the humiliating punishments<sup>226</sup>, he was convinced that the girls could win any resistance with sweetness, goodness, affability: “The patient, tender and persuasive manners of the Directress and of the Teacher, easily educate the girl pupils to order, and the case to apply to punishment is very rare. But the punishment consists in a delay for breakfast or for lunch until the duty is fulfilled, and there is never the deprivation of food for the girls”<sup>227</sup>

If the committed fault might be of a certain entity, Caburlotto does not want the nuns to have all the responsibility for the disciplinary action, but he advises them to agree with the girl pupil’s relatives and at the most to deprive her of the monthly visit<sup>228</sup>.

Actually welfare institutes do not substitute the family and it is good that, when the disciplinary action is of an important educational significance, the family might cooperate with the woman educators and support their actions.

So I consider that I have outlined with sufficient clearness the pillars of the educational action proposed by Caburlotto that was not a pedagogist, but an educator and as such he felt the exigency of expressing and experimenting his pedagogical intuitions that sprang from a deep spirituality.

Although we cannot notice great novelties or originality in the thoughts of Caburlotto, because the principles that are at the basis of the educational action (lovingness, respect for the person etc.) are shared also by some other educators of the time such as Don Bosco, Lambruschini, nevertheless, in my opinion, the lucidity and determination with which he proceeds in the educational activity are noteworthy, and they were born from a pastoral and “cordial” motivation.

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<sup>226</sup> See *Regolamento Interno del patrio Istituto Manin, male dept., quoted.*

<sup>227</sup> See *Regolamento Interno Istituto Manin, female dept.: regolamento interno Orfanotrofio “Terese”* AGCV, b. 4, 19/3.

<sup>228</sup> See *Regolamento interno Orfanotrofio “Terese”*, quoted.